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Housing project to provide room in the inn

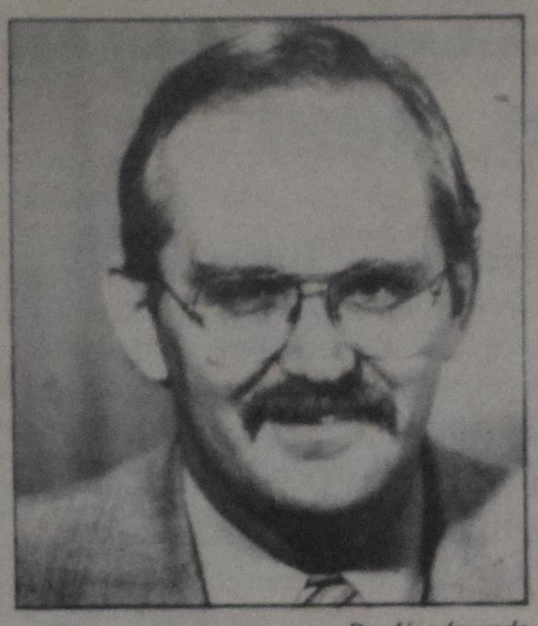
Marian Van Til

ST. CATHARINES, Ont. — A Christian research and action group based here is about to implement its alternative housing plan which will help ease the city's housing shortage. St. Catharines has a vacancy rate of .3 per cent.

Outreach Niagara has proposed what it calls the "Bethlehem Project" which will provide "second stage" housing for about 100 people — 40 singles and 60 family members, says Outreach Coordinator Ben Vandezande. Outreach began examining the local housing situation since 1976. Out of its research, an interdenominational committee was formed to develop a second stage housing proposal.

Second stage housing would provide an interim home for people who have little income, who have family or personal problems, who for various reasons cannot live entirely on their own or who are unemployed or unemployable.

Such housing units would employ some support staff and volunteers who would help the residents toward being able to live independently. It would "allow a person to have the time and the support staff to identify his problems, to begin to assume responsibility for them and to act in some kind of constructive way to deal with them," says the third edition of the proposal.



Ben Vandezande

That proposal was the subject of a December 4 Outreach Niagara-sponsored workshop which examined

Continued on page 5 ...

Thinkbit

*There are four main bones in every organization: **The wishbones** wishing somebody would do something about it; **the jawbones** doing all the talking but nothing else; **the knucklebones** that knock everything; and **the backbone** that carries the load and does the work.*

Source unknown

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Multiculturalism minister wants more ethnic appointments

Henry de Jong

OTTAWA, Ont. — Multiculturalism Minister Otto Jelinek wants to double, from 10 to 20 per cent, the number of ethnic appointments to federal boards and commissions during the next 12 months.

Mr. Jelinek made this commitment in a speech to the annual meeting of The Canadian Multiculturalism Council (CMC). The CMC's 64 members strive to represent the aspirations of 8.5 million Canadians who are neither French, English or of Native descent.

Jelinek added that, personally, he would not be satisfied until the number of ethnic appointments reached 30 per cent, a figure which reflects more accurately this number of ethnic Canadians.

He also announced that, since half the country's small businesses were run by members of Canada's ethnocultural

Continued on page 5 ...

Evangelicals equated with reactionaries

Margaret Griffioen

TORONTO, Ont. — Evangelical movements may hamper the rights of Canadian citizens according to a recent letter by journalist Dalton Camp which invites Canadians to become members of the Canadian Civil Liberties Association (CCLA).

Responding to Camp, Brian C. Stiller, Executive Director of the Evangelical Fellowship of Canada (EFC) criticized Camp's use of "scare tactics as a means of signing up members for the CCLA." He called Camp's approach "unbecoming for such a national figure and completely contradictory to the aims of the CCLA.

No definition of terms

"Camp painted evangelicals — without identifying or defining whom he was referring to — as being almost rabid, involved in a movement that would threaten our basic freedoms," said Stiller.

In his letter's opening paragraphs, Camp said "reactionary trends in Canada and the U.S. are proving a challenge to individual rights and civil liberties." Camp then went on to name groups such as the Moral Majority, the New Right or "whatever they choose to call themselves," saying that "these evangelical movements are becoming increasingly well-organized, vocal and influential .... They want their religious doctrines enacted into law and imposed on everyone else."

In his responding letter (approved by the EFC General Council) Stiller said, "You [Camp] assume the 'reactionary trends' in Canada and the U.S. are linked and that the linkage is brought about through 'evangelical movements.' Yet you make no attempt to define 'evangelical movement.' You then assume they have some scheme to impose their values on others."

Continued on page 4 ...

Work for Indian bands paid off

Murray MacAdam

TORONTO, Ont. (CPJ) — Behind the good news of a major compensation agreement for mercury pollution affecting two northern Ontario Indian bands lies the work of Citizens for Public Justice (CPJ), a unique Christian political organization.

The long-awaited pact, announced November 25, involves the Grassy Narrows and Whitedog bands, Reed Inc., Great Lakes Forest Products, and the federal and Ontario Governments. In total, the settlement is worth $16,677,000 to the two bands, made up of contributions from both firms and the two levels of government.

Under the settlement, the Grassy Narrows band will receive $6.5 million for economic development and a fishing lodge to provide up to 40 badly needed jobs. An unprecedented provision is the establishment of a $2 million health compensation fund to compensate individual victims of mercury poisoning from both reserves.

The cost of pollution

While the agreement may appear generous, as Chief Arnold Pelly of Grassy Narrows says, "Whatever money we get from the settlement will never be enough to replace what we lost. My people have lost a lot more than just their livelihood. They lost their pride and determination to be self-sufficient."

After mercury pollution was found in the English-Wabigoon River system in northwestern Ontario 15 years ago, both bands began seeking compensa-

Continued on page 4 ...

Funeral at Grassy Narrows. Money cannot replace what native people lost through mercury poisoning.

In this issue:

Cinema: Mikhail Baryshnikov demonstrates his formidable ballet talent in *White Nights* p.9
Arie Van Eek observed horrendous refugee conditions in Honduras p.10
Rem Kooistra wants you to think about Israel and the church p.11

Calvinist Contact

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Editorial

Useless, better, best

Look at the end of 1985 and the beginning of 1986 with the eyes of an Old Testament preacher. What do you see? You see meaninglessness. In addition, you conclude that there is a time for everything ... a time to finish this miserable business dated anno Domini 1985 and a time to start what will no doubt be a futile 1986. Furthermore, you philosophize that the end of the matter is better than its beginning, that New Year's Eve is better than New Year's Day.

Why is this so?

Dr. J.A. Loader, in his Bible commentary *Prediker — Een praktische bijbelverklaring (Ecclesiastes — a practical Bible commentary)* explains that the Preacher of Ecclesiastes offers a unique point of view, which undercuts all that passes for wisdom literature or oral tradition among his contemporaries. The idea of the Preacher is not, says Loader, that the end is better than the beginning because one can gather wisdom from observing what has happened. That is what the run-of-the-mill moralist would teach. Not the Preacher. He does not think all that much of the human ability to gather wisdom. In fact, after observing how human beings act, he finds their existence a waste of time (vanity).

So you may as well go to the end; at least then you escape the futility of what the beginning brings you — a chasing after wind.

That's a pretty heavy trip, you say, a down-right pessimistic point of view. Perhaps not. It could be a realistic point of view, realistic in that it accurately gauges what goes on in the Preacher's society ... and in ours. After all, there is nothing new under the sun. What has been, is and will be.

The day of death better

Our society confirms the sober conclusion that the end is to be preferred to the beginning. Do you want proof? Here's the pudding.

When nylons are made to run, where the technology exists which could prevent them from running, then the end is better than the beginning. You may as well skip the stage of purchasing them and putting them on because you end up barelegged anyway ... unless you want to become part of the consumer treadmill.

When reforestation does not keep pace with logging and lakes lose out to acid rain, then the end is to be preferred to the beginning. Skip the enthusiasm of the industrial society and its army of smoke stachs, and let's get on with the poisoned ending of a freezing generation that will be deprived of that "negligible" earth shield called the ozone layer.

When babies are cuddled and drooled over, and 70 years later are shoved into what the Christian Labour Association of Canada calls barracks, euphemistically referred to as nursing homes, then the end is better than the beginning. Not the nursing home end, mind you, but the death that finishes off the whole charade. That's what the Preacher says, in fact: "the day of death [is] better than the day of birth." (Ecclesiastes 7:1)

This is turning out to be a terrible editorial, don't you think? The editor must have been suffering from a severe bout of depression when he wrote this. The only comfort he has to offer at this point is to pass on the devastating comment someone made about the music of Wagner: "It's not as bad as it sounds." No, the editor is not going under. All he is trying to do is understand what God's Word says in the book of Ecclesiastes.

The day of Christ best

The Preacher, whoever he is (some say it's Solomon; others say it's a collector of Solomon memorabilia, it does not matter), is right on the mark when he evaluates what goes on in society. Life without God (and that, unfortunately, is how most people live it) is a waste, a chasing after wind. The miserable end is better than the miserable beginning.

But to that correct analysis of the day of birth and the day of death, we may today add the fuller revelation of God, namely the day of Jesus Christ. Jesus Christ has something very important to add to what the Preacher observed. Whatever you have to say about beginnings and endings, New Year's Eve and New Year's Day, says Christ, "I am the Beginning and the Ending."

Now that statement revolutionizes Ecclesiastes. The basic analysis of the Preacher is correct, but he has nothing to offer as an alternative. All that he can come up with is a minimal piece of advice: may as well enjoy what you eat and drink, find satisfaction in your work, enjoy the wife of your youth. For the rest, there is very little meaning to be found in life. Towards the end of the book he becomes a little more positive — "Fear God and keep His commandments," but that seems almost like an afterthought, perhaps added by the anthologist of the book.

The Christian has a lot more offered to him as an alternative. When Christ is in him or her, the life of meaning has begun. The chasing after wind has come to an end. The reality of a futile society is no longer seen as the ultimate reality.

Look at the end of 1985 and the beginning of 1986 with the eyes of Christ. What do you see? I hear you sing it: "Mine eyes have seen the glory of the coming of the Lord."

Letters

Note from the Editor

The Editorial Committee has asked me to tell you that my physical health is at the moment not what it could be. If you have noticed a lessening of my writing during the months of October through December, you may have wondered about the reason.

The reason is that about three months ago I suffered a minor heart attack. The subsequent illness forced me to reduce working hours at *Calvinist Contact* to about two hours a day. Further tests have shown that the problem is angina. Future consultations will determine whether or not by-pass surgery is required. If that is so, you may expect what I hope will be only a temporary absence of my writing in the pages of C.C. (The science of medicine has not yet advanced to the point where such operations are performed on the job.)

Of course, we are troubled by these unexpected developments ... but not defeated. Please remember my family and myself in your prayers.

Bert Witvoet

Canadians for Decency respond to C.C. column

The following letter was sent to Mediascan columnist Henry Knoop in response to his column on Mary Brown and censorship.

Dear Henry Knoop:

Someone sent me your excellent, sensitive piece about Mary Brown. Hope it's okay with you that I photocopy it and use it in our work.

I wonder what the *Calvinist Contact* is?

Thank you for writing the article. Mary Brown is a terrific person and certainly doesn't deserve all the criticism she receives!

Nancy Pollack,
President, CFD,
Willowdale, Ontario

According to its literature, Canadians for Decency (CFD) has two goals: "1) To promote the philosophy that decency is in the best interest of everyone and serves to maintain the vitality and moral fibre of our nation." 2) "To inform and educate the public in connection with the corroding and debilitating effects of obscenity and excessive violence."

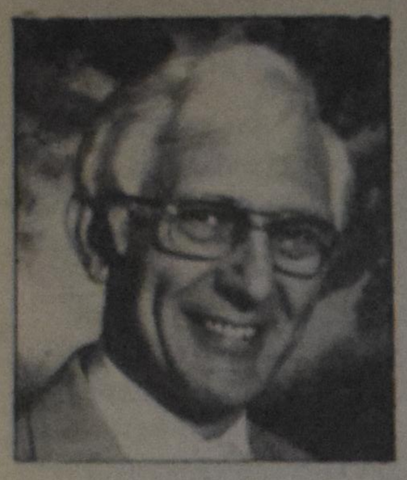
Not in favour of apartheid

I deeply regret that Mr. DeBoer so misunderstands the letter which I wrote that he ends up calling my letter "wrong and dangerous." (11/15/1985)

I began not only by stating that I personally opposed apartheid but also rejoiced in the fact that the church by its synodical actions has taken a stand against apartheid.

My concern was rather directed to the

SKYLIGHTS/WILLIAM R. RANG



I realized that all of these items were useful and necessary, but I had no clue as yet what to do with them.

Survival kit

When you're being prepared for jungle warfare, you don't think in the first place of the enemy, but of survival. The jungle is a threatening place, totally unfamiliar to a European who grew up in the city.

It became clear to us that one must first be sure of survival before consideration can be given to the enemy and how to counter him.

It was no surprise, then, when one day our instructor entered the room with a bag of goodies. He poured its contents out on a table and we gazed at them. I realized that all of these items were useful and necessary, but I had no clue as yet what to do with them. Within the next day or so we learned that the items had to be carefully researched and tested. We learned how to use them.

Use what you've received

You know, the Word of God is like a survival kit. Certainly, we know that the Scriptures are the self-revelation of our God, but they are also the words that make us wise unto salvation. It is not enough to pour the content out and declare how terrific it all is. We need the application.

Mind you, we usually state that giving the application is the task of the ministers of Gospel, and there is no doubt about it. A sermon that does not show us how to apply the Gospel to our lives is a waste of energy. A mere exhibition of truths does not make a sermon.

Yet we have a task, too. Reading a portion of the Scriptures for the sake of reading it is not what the Lord wants us to do. The Scriptures desire to be searched. In its pages the Lord gives us instruction how to survive in the jungle. Just looking at foodstuffs does not satisfy our hunger. Merely reading a label on the cereal box does nothing for our stomachs. Hearing how good a product is certainly may give us conviction, but unless we use the product, we cannot benefit from it.

You and I need to use our survival kit: the open Bible.
Now. Later is too late.

William Rang is principal of the Christian school in Dunnville, Ontario.

Longer Letters

More confusion

There is something in Boer's letter of C.C., November 15, I would like to comment on. Take his statement: "The best friends communism has in Africa are those supporting Apartheid, colonialism and neo-colonialism."

So the West is to blame for all the ills and troubles in Africa. And if those people turn to communism, we in North America and Western Europe have only ourselves to blame.

Well Marx and Lenin have been preaching this gospel for over half a century. And I am sure that Gorbachev is in full agreement with Mr. Boer. If he was reading *Calvinist Contact* he must have been smiling while reading that letter

What about the billions in aid the West and especially the U.S.A. have poured into Africa for the last 40 years? Not to mention the 1000 + tons of grain and other food stuffs?

What about South Africa where the blacks are so terribly oppressed? If it's that bad you would think they would immigrate by the thousands to liberated countries like Mozambique, Zimbabwe and Angola. The fact is, it's just the other way around. Blacks come to South Africa by the thousands, legally and illegally for work and better wages.

The worst calamity that could befall that country would be that the Botha government give in to the pressure and give the Blacks what some of them (not all) want: one man, one vote. Shortly the White Africans would be out of the government, and likely they would be driven out of the country as well. The huge investments of those greedy Westerners would go down the drain too.

Once that was accomplished the Blacks would fight each other and famine and starvation would follow. That would be the time for the Russians to step in and set up a dictatorship far more oppressive than what blacks have now.

The sad part is that so many Christians have let their ear hang to the subtle propaganda of the communists and believe their lies to the point that they are willing to stab their friends and fellow Christians in the back.

In these confusing times, may the Lord grant us wisdom and insight to distinguish between truth and falsehood, right and wrong.

Herman Kloosterman,
Athens, Ontario

Better late than never

There has been a vacuum in our theological discussions since the birth of that most meaningful doctrinal elucidation on the dance left us exhausted and emotionally empty. I saw the denomination in a sort of ecclesiastical coma. Suspended in presbyterian lethargy and unable to flex its sacerdotal muscle. The quietness of doctrinal death had settled upon us. Dry bones, Mr. Editor, from the North to the South, and from the East to the West. Dry bones, which I, in lack of faith, thought incapable of revival.

Just when this tranquil torpor became unbearable and even shameful, a tremendous stirring of life shook your constituency. There sounded the clear clarion call to reform Halloween. One has to be amazed, Mr. Editor, that such a gigantic task had escaped us earlier. But then again, I imagine that before the wheel was invented, nobody had thought about that either.

Carl D. Tuyl,
Kingston, Ontario

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Editor's remarks. In the first place, just because the nation of Canada voted to approve disvestiture, that does not mean necessarily that this is also the best way for us as Christians to oppose apartheid.

In the second place, and this was the crux of my letter, I objected to the suggestion of the Editor that we could oppose apartheid no matter what the results on the basis of the fact that we were being used to execute the wrath of God against an evil system. I suspect that neither the Chaldeans nor Cyrus were aware of being instruments in God's hand.

[*This is a misreading of that part of my editorial that read: "it does not matter what we think of these sanctions ... they are obviously but one little cloud in the large thunderstorm." I was commenting on the insignificance of our opposition, not on the morality of it. Ed.*]

I would affirm Mr. DeBoer's opposition to apartheid even though we can not predict the final outcome of the struggle.

Like him, I would urge the church to seek after righteousness and pray that it may not yet be too late for a solution which is "consistently in favour of the Gospel."

John VanSchepen,
Salem, OR

Greasing the system our downfall

A year ago this past summer I met an uncle of mine from a small *Gereformeerde kerk* (Reformed church) in Friesland, where he is and often has been an elder. It was the first time that he was in Canada, and I had not seen him since 1955, when, as a child, I left the old country.

As we enjoyed the summer warmth of Ontario, the conversation naturally drifted to our respective church communions. It soon became clear to me that he did not want to be identified as "verontrust" (conservative) and also not as "modern" (liberal). He saw himself as being biblical and evangelical, which to him was Reformed.

He had a healthy sense of the church as fellowship of believers in Christ. What troubled him most about the GKN was that it often functioned as a system. The pastors and leaders had become too professional, with excessive incomes, pensions, and general job security. The office bearers had a tendency to become the greasers and oilers, the checkers and the balancers — keeping the system going, rather than being in direct service to Christ.

He taught me two things:
1. There are thousands and probably tens or maybe even hundreds of thousands of faithful Bible-believing and Christ-serving members of the GKN today who have not bowed their knees to the "altar" of liberalism.
2. The CRC denominational structure also often functions like a system: self-contained and self-serving, where the office bearers are busy polishing and displaying the jars of clay rather than doling out the treasure inside them. (I Cor. 5:7)

This is happening regardless of whether it labels itself evangelical, conservative, or whatever. To me it is one part of the monster of secularism.

Such a self-contained, self-perpetuating system cannot and will not be able to spread the new wine of the Gospel, which has to be put in new wineskins, because it is not a Reformed and continually reforming office-bearing fellowship of believers.

Joe Reitsma,
Bowmanville, Ontario

Pontius' Puddle

DO YOU REALIZE THAT CHRISTIANS NUMBER ONLY 32% OF THE WORLD'S POPULATION, YET THEY RECEIVE 62% OF THE ENTIRE WORLD'S INCOME. AND THEY SPEND 97% OF IT ON THEMSELVES!
LET'S SEE YOU LAUGH THAT STATISTIC AWAY WITH SOME STUPID WISECRACK··· WELL GO AHEAD. I'M WAITING.
WORKING IN A RELIGIOUS CARTOON STRIP CAN HAVE ITS TOUGHER MOMENTS.

News

Evangelicals equated with reactionaries

... continued from page 1.

In his letter, Camp said, "Basic rights can never be taken for granted; we must remain ever vigilant. But now, more than ever when a reactionary cloud threatens this continent I believe we need a strong civil liberties organization."

Stiller asked Camp if he "considered evangelicals as the threatening cloud. Surely you would not simply equate 'evangelical' with 'reactionary,'" said Stiller.

"It might interest you to know some of the member denominations of the EFC," Stiller continued. He named denominations such as the Christian Reformed Church, Mennonite Brethren and the Missionary Alliance Church as examples and asked Camp if he feared such groups.

"Does your association believe there is much to be feared from those evangelical church groups who rushed in volunteers and supplies to aid victims in the Barrie tornado disaster? Or could it be that you fear the evangelical groups in Canada who in 1984 gave $106 million for international relief and development?"

Misrepresentation of evangelical position

"Camp's letter claimed that evangelicals believe that: birth control is a sin and should therefore not be allowed; that the Bible condemns homosexuality and therefore the law should punish homosexuals; that the man should be the breadwinner and the divinely appointed head of the family and therefore the law should keep women at home in their place; that they (evangelicals) are offended by certain books and therefore the law should ban those books from libraries and schools; and that anyone who disagrees with them should be barred from teaching in public schools."

In his response, Stiller countered that "evangelicals aren't advocating the punishment of homosexuals ... We are concerned about homosexuality being recognized as a viable lifestyle in our society ... and your intimation that evangelicals 'think the law should punish homosexuals' is unwarranted."

"Evangelicals, like those from other religious communities, value greatly the integrity and strength of the family," continued Stiller. "I believe one could successfully argue that evangelicals' preference for the traditional values of the family coincides with what a large percentage of non-evangelicals also prefer. That does not imply that evangelicals are pressing for some sort of coercive legislation. In fact, evangelicals historically have often led in causes to aid women and other groups from repression in our society.

"Although you may not approve of books being banned from schools [which I assume would also include those that are racist, violent or pornographic], surely parents have a right to voice objections, which is consistent with our rights as provided in the Charter of Rights and Freedoms and of the principles of the CCLA."

CCLA objectives questioned

Stiller questioned the objectives of the CCLA. "By your name, the implication is that you defend the civil liberties of our citizens. Given that we are a pluralistic society within a democratic environment, isn't it fair to conclude that evangelicals, - with whom you obviously have disagreement, also have a civil right to their own point of view and to the expression of that view within the public forums of this nation?"

An EFC press release said that in a reply to Stiller, Camp suggested the EFC had misunderstood his intent. Stiller noted, however, that the CCLA has just sent the same letter for recruiting members, but has dropped the word "evangelicals."

Work for Indian bands paid off

... continued from page 1.

tion. With the river closed to commercial fishing, many native people lost their jobs. Alcoholism, suicide and violence plagued both reserves. The pollution was from a Dryden, Ontario, paper mill owned by Reed which was later sold to Great Lakes Forest Products.

As part of his work for CPJ, lawyer John Olthuis has been negotiating on behalf of the Grassy Narrows band for the past five years. Last year he helped the band win a $4.4 million compensation agreement with the federal government.

"I can't find the words to express how much I appreciate John's work," said Chief Pelly. "His work is outstanding. Over the years John worked with different chiefs, different band councils. He managed to be flexible. You can't find many people around with the patience to go through what John has gone through."

Biblical command

Citizens for Public Justice, a national organization of 2,000 Canadian Christians, agreed to assign Olthuis to work on behalf of the Grassy Narrows band and other native people out of a growing conviction in the importance of native issues. CPJ strongly believes that the biblical command to do justice means that Christians must actively support the right of native people to live according to their beliefs.

CPJ's involvement with native rights issues began during the group's intervention in the Mackenzie Valley Pipeline hearings during the early 1970s. Many people first heard of CPJ (then called the Committee for Justice and Liberty) when the organization had National Energy Board chairman Marshall Crowe removed from the pipeline hearings for apprehension of conflict of interest.

Citizens for Public Justice called for an energy policy based on environmental stewardship, the need for conservation and respect for native people. CPJ was one of the first groups to call for a 10-year moratorium on the building of a Mackenzie Valley Pipeline, which later became the key proposal adopted by commission chairman Justice Tom Berger.

Citizens for Public Justice, formed in 1963, had its beginnings primarily with members of the Christian Reformed Church. The organization has since widened its base of support to include Anglicans, evangelicals, Presbyterians, Mennonites and members of many other churches.

Murray MacAdam is the editor of CPJ's newspaper Catalyst.

A subscription to Calvinist Contact makes a nice gift.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William Van Geest

Edmonton City Council recently granted a developer concessions in land, rent, and taxes totalling $31.1 million to build an Eaton's Centre. Municipalities across the country are familiar with the scenario: developer makes sky-high demands to erect slightly shorter structures and periodically issues ultimatums and deadlines as ploys to extract further concessions from council committees conducting eleventh-hour meetings to whittle down the requests.

Never mind that the recipient, Triple Five Corp., the largest mall owner in Edmonton, is a frequent solicitor at city hall and is still dickering for further concessions to its largest pet, West Edmonton Mall. Department stores normally rack up over 25 per cent of their annual sales in the last two months of year — 'tis a good season to talk shop.

Department stores losing

Canada's department store industry suffered big losses since the chains overbuilt in the heady 1970s. Throughout Canada, the number of department stores doubled since 1971 while sales per square foot shrunk as the bite of market-savvy specialty clothing shops, growing at a faster clip than department stores, made its mark on the retail sales pie. Specialty stores are needed to have an effective mall and, ironically, department stores contributed to their own downfall by embracing the move to shopping malls that began in the 1960s.

By the 1970s, reaction to suburbian sterility set in, Canadians began revitalizing downtowns and families moved back into vintage neighbourhoods. Department stores brought shopping centre technology into the city in glass-roofed, cathedral-like indoor malls. Park benches and trees provide streetscapes — individual stores have invested in the idea that the better somebody feels in their retail space, the more likely they'll make an impulse purchase.

Municipalities generally control provision and location of retail space by policies stated in an official plan and implemented through zoning bylaws in accord with provincial regulations. Past shopping centre construction was facilitated by a buoyant economy, rapid population growth and a lack of clear municipal policies. But representations from downtown and suburban merchants grasping for shares of the retail pie and from public as well as private groups tested many municipal officials with new homework asking them to interrelate often conflicting interests.

Church fights corporate Goliath

Holy Trinity Anglican Church literally stood up to Eaton's and Cadillac Fairview Corp., refusing to sell its property for development of the Toronto Eaton's Centre. Public policy regulations ultimately required the corporate powers to accommodate the church's continued operation. View-plans constrained height and placement of buildings. Park and open space requirements, wind and street-scape criteria were stipulated. Significantly, the square surrounding the church was to have both adequate sunlight and formal access to Bay Street! Today, still dwarfed by TEC, the church is especially vibrant in December when children benefit daily from its dramatic presentation of the Christmas story.

Today, too, developers are working to manage and market existing Canadian malls more productively. The heat for redevelopment facelifts of existing centres is on increasingly as the 10 or 20-year leases for retailers in malls built in the 1960s and 1970s are coming due. Along with structural changes, developers are changing the mix of merchants and increasing the number of stores for a more segmented market.

Department stores in a fight for survival with specialty retailers are also re-orienting their marketing. The western Woodward's sold its real estate assets and embarked on a "new mission" targetting fashion goods to "young, upscale, ego-intensive shoppers."

Cooperative efforts needed

Amid the store wars and development hubbub, the citizen customers might well seek stronger public influence over private development, urging governments to create conditions for, and reward development which represents both private and public objectives. With community participation, discussion on land use issues can result in planning by commitment, cooperation and consensus rather than planning as an adversary process.

Meanwhile, T-5's Nader Ghermezian is not happy with the proposed kick-start for the Eaton's Centre in the Alberta capital: "It will be very hard to develop with the concessions they have approved. We will have to go back and talk to Eaton's."

As Christmas approaches in the city with many churches, an eager throng congregates faithfully each Sunday at the largest consumer shrine in North America, T-5's West Edmonton Mall. No doubt, T-5, the retail pie eaters and the various worshippers across Canada are each, and sometimes collectively, looking forward to a "good Christmas."

Gus Polman is the Christian Farmers' Federation's Edmonton-based Development Education Coordinator.

Pressreview

Carl D. Tuyl

Like a family keeps gossiping about its black sheep so the nation's press pounces on every news item about Canada Post. This time it was the report of a management consultation firm which became public knowledge and which stated that the mechanization (what was meant was probably computerization) was poorly planned and inefficiently implemented. Several officials at the Post Office shrugged their shoulders and commented along the lines of the janitor who found chewing gum under the pews: "So what else is new?"

Jerry Lawrence — a wheelchair-bound minister without portfolio in the Nova Scotia government — took on a D.J. job with CHMS in Halifax. When the opposition objected the minister chucked the $30,000 cabinet post, and said that he'd rather keep his radio job.

Our dollar has not been doing too well on the foreign markets. It barely sold for two guilders in The Netherlands — good for people who get a pension from the old country.

The deHavilland airplane factory was sold in the government's drive toward privatization. Commissions on the sale amounted to about six million dollars for various bankers and financial consultants. The American Boeing Company paid $90 million down and $65 million is still on the books.

Mulroney experienced one of those rare moments in the House when Broadbent rose to approve the government's new policy to levy at least 24 per cent tax on Canadians who earn more than $50,000 per year. This new measure will be applied to about 100,000 Canadians. Some of that money might not be collected though; Canadians owe the government $3.425 billion in overdue income tax. And that in spite of the fact that an additional 400 tax collectors were hired. Revenue Canada estimates that $530 million of that amount will not be collected at all.

Britain, as first of the Western allies, has joined the $26 billion American strategic defence initiative better known as Star Wars. This means that it is possible for contracts to be awarded to British firms. Few details of the Memorandum of Understanding were disclosed.

Moscow, behind in this technology, does what many Christian Reformed people did when years ago they could not afford television; they condemned it!

France, the gadfly of Western nations, broke rank once more. It received Poland's Jaruzelski, albeit with a sort of second-hand low grade welcome. The Polish leader literally missed the boat when one of the operators of the sight-seeing barges on the Seine refused to let him come aboard.

Mulroney spoke in Chicago where most people think that Canada is an American soft drink manufacturer and much less would be able to tell whether Canada is to the North or the South of their country. Although delivered in Chicago, the speech was meant for Canadian consumption in that it eliminated Canadian culture from forthcoming negotiations on free trade. Roughly translated that means that Canadian literature, magazines, films, and especially broadcasting will not be part of the trade talks.

And so we approach the end of the year. Dutchmen, as you know, get sentimental on New Year's Eve. The sentimentality is often induced with the help of certain liquids, and so I repeat my annual warning to the "mannenbroeders": easy on the stuff!

The store where I go to buy my papers has a little plastic box on the counter in which one is obviously invited to deposit coins. I do not understand the sign on the box however. It says "Help Muscular Dystrophy." There is something missing there isn't there?

Time now to wish you all God's blessings for the coming year. Sometimes His blessings are real surprises. This is what I wish for you all: that you may be open to God's surprises. And keep the faith!

2nd stage housing project

... continued from page 1.
alternative housing. The workshop was attended by 125 people from a variety of local churches and social agencies.

Vandezande says the project's (working) name has significance for what it means to accomplish — *Bethlehem* means "house of bread." He explains that there is a gap between emergency shelter services and the private housing market. "We see this housing as a 'bridge' between an emergency shelter and the private market," says Vandezande. "If such a 'bridge' does not exist, what will often happen is that the resident will simply be caught in the revolving door of emergency assistance," he cautions.

Workshops attendees evaluated the Bethlehem Project, voiced concerns and suggested minor ways in which it could be improved. The committee responsible for the project will draft a final edition which will be presented to City Hall and to the provincial government.

Outreach hopes to receive capital funds from the province but Bethlehem's operating budget will be raised through church and individual contributions. For example, a particular church could furnish one apartment as its contribution.

Construction will not be able to get under way until late 1986, but operating funds are already coming in. Workshop members were surprised and pleased to hear that the Anglican Church in Canada through its AIM (Anglicans in Missions) program has committed $30,000 ($15,000 for two years) to pay the salary of Bethlehem's yet-to-be-hired coordinator. The United Church in the Hamilton region presented $5,000 and an individual congregation's evangelism-outreach group gave $500. The Bethlehem Project is off to an encouraging start.

Says Vandezande, "As Christians, we have experienced the way in which we have been given new hope by Christ who came to Bethlehem over 2,000 years ago. We want to act in this project in a manner that offers that kind of hope to residents." The project is an attempt "to light a candle and not curse the darkness," concludes Vandezande.

South Africa — a country in conflict (2)

A series of eight brief comments on what's happening in and around South Africa by a former South African. He writes, "I'm still in love with my old country and I'm concerned about its fate."

Alienation between the races

John Plaatjes

In 1953, while Travelling Secretary of the South African Students Association, I was the guest of Rev. Willie Engelbrecht in Durban. Crowds of Indians, Blacks (mostly Zulus), with a sprinkling of Whites and Coloureds, were shopping around peacefully.

My friend was just telling me how hard it was to keep the peace between the various races, with so much tension between the Haves and the Havenots, between those who were Christians and those of Hindu persuasion, between the black sons of Africa and all outsiders.

The blacks were living separated from everyone, and being Zulus, considered themselves superior to everybody else. He commented how they all needed to know the love of God that united all mankind, and of the Gospel of Jesus Christ who alone could break down the barriers that keep men apart from one another, horizontally and vertically.

We were still discussing these things when a fight suddenly broke out between the Indians and the Zulus. Before the police arrived, three people were dead and some were taken to hospital. No love lost between these unfortunate people. The government had absolutely nothing to do with this event. But the presence of the Indian and the white man was resented in Natal by its original inhabitants, the Zulus. Today the situation is much more volatile.

When I visited my old country in 1978, after an absence of eight years, I noticed a few sad things. One of them was a deterioration of relations between the races, even in tolerant, liberal Cape Town, where people of all colours rub shoulders together.

On the street, the bus, the train, people were not greeting each other jovially as in happier times. They even avoided eye-contact. Gone was the cheerful banter and spontaneous laughter which greeted visitors to Cape Town's multicultural shopping centres and marketplaces like the open-air Parade next to the old Dutch fort or castle.

Can we still visualize a peaceful South Africa, where all races can live in harmony?

John Plaatjes is a South African immigrant, retired Christian Reformed pastor and Ontario Supreme Court clerk who lives in Port Credit, Ontario.

Multiculturalism minister wants more ethnic appointments

... continued from page 1.
communities, he was planning a major conference for the spring of 1986 to encourage an even greater development in this area.

CMC resolutions

During its three days of plenary sessions, workshops and regional and executive meetings, the CMC passed a number of resolutions. Foremost among these was one recommending a policy to redress the wartime internment of Japanese Canadians.

The CMC resolution also called for the establishment of a Multicultural Foundation, and the building of a multicultural centre and a senior citizens home as part of the Japanese Canadian redress policy.

Among the speakers at the Council meeting was Dr. Gus Mitges, chairperson of the recently formed House of Commons Standing Committee on Multiculturalism. He told the CMC that the committee was there as a forum for issues of concern to ethnocultural communities, individuals and allied groups, and that anyone who wanted to get their views known simply had to write the committees steering committee, care of the House of Commons.

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Church

Pastoral Pondering

That Reformed institution: family visiting II

Ralph Koops

Last week I wrote about family visiting. With some people this practice is in disrepute. An elder told me years ago that even ministers are not that positive about it. I asked, "Why not?" His answer, "In larger churches it is one of the first things they drop."

Some family visiting is indeed not very profitable. But we will look at the positive angle.

More positives than negatives

Every pastor undoubtedly has his own priorities. One of mine has always been to do some family visiting each year. That way I get to know the entire congregation over a period of time.

I do not accompany an elder to only "weaker" or "problem families." I feel that that is not really fair to the rest of the congregation. As a pastor I feel sometimes that I already spend too much time with too few people. (Some problems just take a lot of time.)

What I also find a plus is to be out for an evening with an elder. I always appreciate that and have learned a lot from elders.

Enjoyable task

I enjoy going family visiting. A number of elders I have known over the years do too. The more you enjoy it, the more meaningful the practice will likely become.

The elder visitors come to your home in God's strength as representatives of the Church of the Lord Jesus Christ. They come out of concern for the church.

Maybe you are a member of a large congregation, At family visiting you are being singled out for special personal care. Isn't that great? It shows Christ's concern for you!

We talk and share about our personal relationship to our Saviour Jesus Christ. How strong is our commitment? How are we doing in our Christian witness personally and communally as Christians.

At family visiting, together we speak about and grapple with the spirit of our times. How long will the Lord continue to let us live in freedom?

Family visiting is a good time to find out what Sunday worship means to people. Do the sermons speak to them? If so, how; if not, why not?

Our children's education can also be touched on, although we have to be careful not to raise the same things each year. If you do, people know in advance what is coming. Then things could become stale and stereotyped.

Although no method is best, I tend to think (based on experience) that having a specific theme for a given season has real merit. In that way the whole congregation touches on the same theme for a season. Topics such as worship, personal commitment, family life, witnessing, prayer, Heidelberg Catechism Lord's Day One or Twelve, or other topics could be dealt with.

The theme can be introduced by the pastor in a sermon. Even with a specific topic there is sufficient latitude to cater to the various needs in different families.

Whether the visit is started with Bible reading and/or prayer is, in a way, (as I said last week) immaterial to me. What *is* fitting, is to conclude with a prayer for the ones who were visited.

Elders, pray for children by name. Pray for the parents. Pray for their tasks as father and mother. Pray for their marriage. Include special concerns that may have been raised.

And blessings on your visits.

Ralph Koops is pastor of Maranatha Christian Reformed Church, Cambridge, Ontario.

Vandezande calls CRC to increased social action

Jeff Adams

CALGARY, Alta. — The Christian Reformed Church (CRC) could re olutionize Canadian society if every family provided $5,000 a year for deaconal outreach work, says Gerald Vandezande, public affairs director of Citizens for Public Justice (CPJ).

Speaking at a recent all-Alberta Deaconal Conference, Vandezande said CRC families live on average annual incomes of about $30,000, making the denomination one of the wealthiest in the country.

If church members adopted a more stewardly lifestyle and found ways to dramatically increase the amount of money they give to deaconal outreach, "a new way of life in Canada would emerge," Vandezande predicted.

Church could alleviate problems

Using Calgary's Emmanuel CRC (where the two-day conference was held) as an example, Vandezande said that if even 100 of Emmanuel's 1675 families sacrificed $5,000 each toward deaconal causes outside the church, it would provide an extra $500,000 a year to help alleviate dozens of social problems in Calgary.

A similar commitment by the rest of the CRC's 200 Canadian congregations would provide a staggering $100 million annually. (He conceded it is probably impossible for some financially squeezed families to donate an additional $5,000 a year to deaconal outreach, but said even $500 could make a dramatic difference.)

Such a bold venture would surely inspire fund-raising efforts by other

Continued on page 9 ...

Church news

Christian Reformed Church

Called

— to Hope, Thunder Bay, Ont., Rev. James S. Mantel of Kelowna, B.C.

Accepted

— to First, Richmond, B.C., Rev. John A. Ooms of Penticton, B.C.

— to First, Hull, Iowa, Rev. William Renkema of Wyoming, Ont.

— to Redeemer, Sarnia, Ont. Cand. John Suk.

Declined

— to Owen Sound, Ont., Rev. Jelle Nutma of Smithville, Ont.

New congregation

— Hope CRC of Thunder Bay, Ont. meets at Broadway United Church, corner of Broadmore and Francis Streets. Services at 9:30 a.m. and 2:30 p.m.

Mailing address: P.O. Box 1348, Thunder Bay, ON P7C 4X9. Clerk: Jim Agombar, 807-939-2960.

Address change

— Rev. William Renkema, 1111-5th St., Hull, Iowa 51239; effective after January 1, 1986.

Canadian Reformed Church

Called

— to Armidale, Australia, Rev. J. Visscher of Cloverdale, B.C.

Rime or Reason

Sometimes when I want to
pray —
it happens almost on cue —
that my thoughts wander astray
to all the work I have to do.

Sy Nodd

At a consistorial retreat
a hobo crashed the meeting;
he decided to stay when he
noticed
how well the brothers were
eating.

Klaas Sis

Deacons, assess yourselves, says "professional" deacon

Jeff Adams

CALGARY, Alta. — Deacons should take the time to do a "self-inventory" and learn their own strengths and weaknesses before they start trying to minister to the needs of their congregations, says long-time deacon Peter Zwart.

It is equally important, Zwart said, for deacons to know each other so they are aware of the strengths and weaknesses of the deaconate. This way, they can help each other.

"Know yourself first, then know yourselves as a team," he said. Zwart is a CRC member now in Burlington, Ontario and head of the All-Ontario Diaconal Conference. He spoke to a recent seminar for new deacons during the all-Alberta Diaconal Conference meeting at Emmanuel CRC.

Can be overwhelming

Zwart said many deacons get so overwhelmed with the job of collecting and spending the church's money that they don't have time for their own spiritual needs nor those of the congregation.

He recommends they stop every so often to evaluate their purpose. Set aside some of the administrative work at the meetings and read biblical passages that deal with deaconal tasks. Then discuss them.

"You'll make your deaconal meetings much more worthwhile,' Zwart predicted. He also suggested re-reading the form for ordination — using it as a continuing yardstick — and getting an experienced counsellor to teach them more about listening skills.

Zwart noted some deacons complain, either publicly or privately, that they are overworked. But few of them have sat down and calculated how many hours they actually spend on church duties. If they did, Zwart said, they would probably discover it's a lot less than they think.

"Before you say, 'I have no time,' really consider what you're saying," he told the seminar.

Zwart also recommended that deacons look at the jobs they are doing to see if all are really necessary. Part of the work could be duplicating that of other people in the church, while other tasks could be delegated.

No deaconate can meet everyone's needs, he said, so it is important to set priorities.

Zwart argued that one of the main goals of any deaconate is assessing the talents and needs of the congregation and then matching them. That means knowing the young man or woman with carpentry skills and the elderly woman who needs her porch fixed; it also means knowing who is a good listener and who is lonely.

Every member of the church has a deaconal role to fulfil, Zwart said. The job of the elected deacons is often to coordinate the deaconal tasks of others.

Zwart also recommended that experienced deacons spend more time explaining the job to newcomers. He recalled the disappointment of his first deaconal meeting 25 years ago, when no one bothered to sit down and explain his church's specific needs and how he could help serve them.

A lot of the enthusiasm of new deacons is destroyed when it takes months or even years for them to feel comfortable with their new role in the church, Zwart said.

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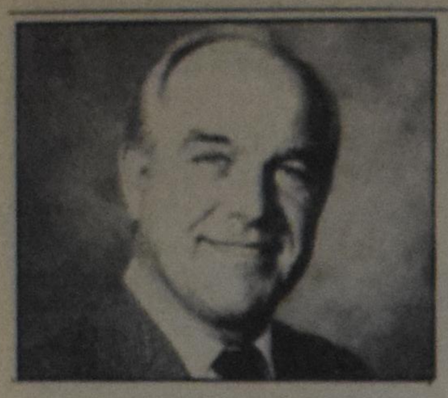

Illiteracy, Nicaragua and alcohol

Jacob Kuntz

Illiteracy among Canadians?

As a rule we do not think of Canadians as people who cannot read. And indeed, our educational system insures that the great majority of Canadians can read. But don't fool yourself. There are still many illiterates in this country. Desmond Morton writes about them in the (United Church) *Observer* of October '85:

Illiteracy may be a big problem in Bangladesh or Brazil, but not here in Canada, right?

Wrong. By United Nations Educational, Scientific and Cultural Organization (UNESCO) standards, about four million adult Canadians are functionally illiterate; a million cannot read at all. About a quarter of all Canadians over the age of 15 cannot read this article, or their newspaper or an income tax form. One in 20 cannot read a menu or even a street sign.

How can that happen in a country with a multi-billion dollar system of free education and compulsory schooling to the age of 16? Some illiterates grew up in the Depression or in regions where schools were scarce or bad. Some are immigrants, whose children will have benefits they never had. But two-thirds of Canada's illiterates were born and raised here. Most of them left school in the prosperous postwar years. This year, thousands of young Canadians will enter the workforce unable to read past Grade two or three level.

Only some of them have mental handicaps. Others were victims of a neat technique of "streaming" problems into the back alleys of the educational system. Many parents appreciate education; some don't. Girls are brought home to look after young children; illiteracy is another of the problems that fall heavier on women than on men in Canada.

Canada's illiterates come in every category imaginable. What they share is a life of fear, mistrust and constant humiliation. To be illiterate in Nicaragua or the Transkei is to be a victim of past oppression. To be illiterate in Canada is to be labelled, brutally, as a failure.

Canada's illiterate rate is a national disgrace. It is also a needless human tragedy. The illiterate are denied jobs, political participation and, in a word, freedom. Even the jobs they used to do are vanishing. In an age of information, ability to read competently has become a vital life skill.

Nicaragua

In an extremely fierce article reprinted in the *Catholic New Times* of November 24 (many will disagree with it!), Jesuit Father John Kavanaugh criticizes the policies of the U.S. with respect to Nicaragua. He begins his article as follows:

In the matter of Nicaragua, it often comes down to this: whom do you trust? There are many voices. Some are smooth and slick. Some are sure and surly. Some, like phone calls naming you a muddle-headed bleeding heart, are shrill and loud.

Then there are the voices you know. There are the Jesuits who went through training and now live there; there are priests and sisters, many native Nicaraguans, who have been putting their lives on the line for over a decade; there are people you know who pray, go to mass and confession and who are not arrogant or stupid or materialistic or covert commies. They say: don't believe the velvet rhetoric or the clever lies.

I believe these people. I believe them, not only because I trust them more than Reagan or the press, but because the blatant crudities of our (U.S.) actions toward Nicaragua are undeniable.

He then makes three points. In the first point he denies that there is totalitarian dictatorship in Nicaragua. In the third point he deals with the accusation of "human rights violations." His second point we will quote here:

"The policies and actions of the government of Nicaragua constitute an unusual and extraordinary threat to the national security and foreign policy of the United States," Ronald Reagan says.

Who on earth but a paranoid could believe such talk? A country of three million terribly poor people still shattered by an earthquake, under siege by a war financed with the monies of some wealthy Americans and the most powerful military machine in history, financially depleted by our proxies before world financial institutions, whose harbours have been mined, whose overthrown corrupt military is financed by our CIA, whose townspeople have been subjected to the comic-book strategies of privately and publicly funded soldiers of fortune: this country is a threat to the United States of America?

Kavanaugh concludes his article as follows:

It is one thing to say that The U.S. policy toward Nicaragua has a rank odour that will linger for generations. But I think that there is something far more significant to reflect upon.

On that day of judgment, it will go very hard upon this nation of great power and wealth that while millions starve and other millions languish in the camps of our comfortable adversaries and so-called allies, we will have prosecuted a war against Nicaragua which will have either destroyed its fragile life or driven it into the bloody arms of Moscow.

May God have mercy on our soul.

Baptist comment on alcohol promotion

The evils related to the use of too much alcohol are the subject of many articles in church magazines these days. Especially the advertising that is done by the promotors of alcoholic beverages arouses the ire of writers. This is not surprising to those who realize that alcohol is a contributing factor of one in every 10 Canadian deaths and that it ranks as Canada's third most prevalent ailment after heart disease and cancer. The *Canadian Baptist* (October '85) chastized Toronto City Council for approving a car race that was sponsored by a brewery. "Clearly, driving and drinking do not mix, yet the City Council raised no objections about the juxta-position of beer and autos — high speed, souped-up autos at that."

The article then continues as follows:

In spite of the well-documented evidence that our society is losing its grip on reality by slipping its way into chemical nirwana, Ontario Premier David Peterson is advocating the sale of beer and wine throughout the province in convenience stores. The police are opposed to it because the police foresee the dire consequences of increased drinking and driving problems, more convenience store robberies, sales of the products by teenagers who are often the de-facto managers of convenience stores, and thus a further unnecessary involvement by police in supervising society.

Add to that the fact that breweries are now introducing litre cans of beer, encouraging drinkers to drink three times more before emptying the can. You can't put a cork on a litre can; you are encouraged to drink all of it.

Is that the kind of society Canadians want? Some definitely want it. Some clearly — or fuzzily — see beer as the end product of life. Their answer to anything and everything is beer. But do sensible Canadians want that kind of society? A sober look at the consequences is in order.

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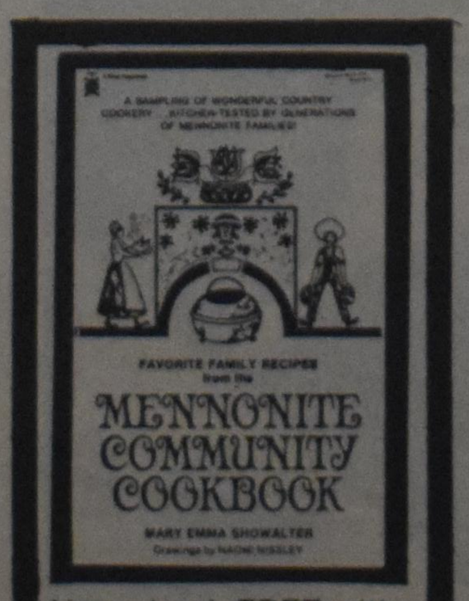
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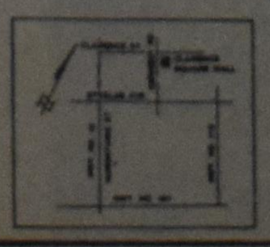
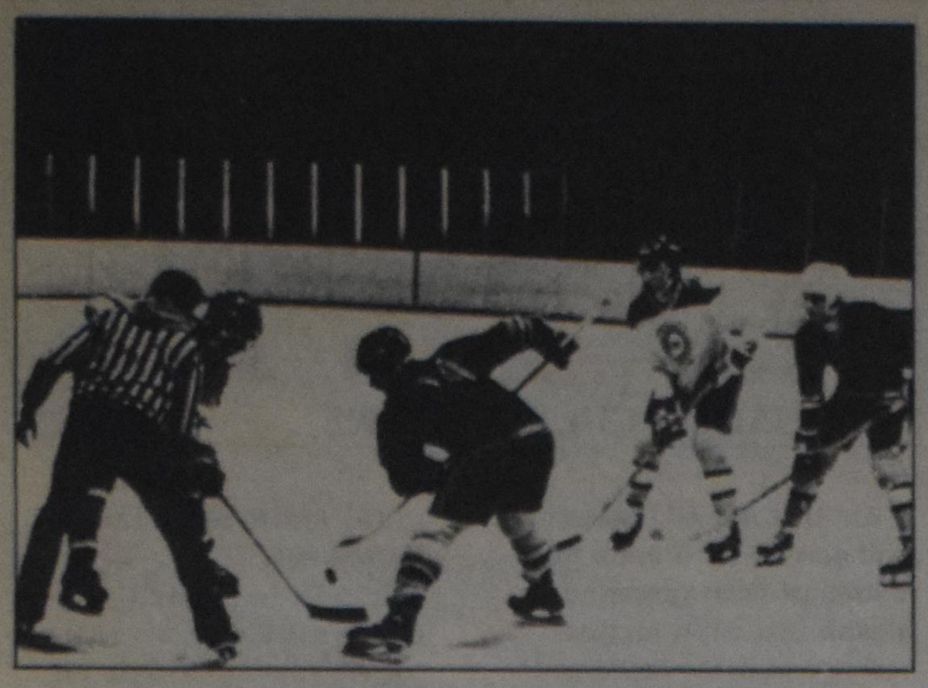


Education

Henry de Jong, page editor



The Blades in action.

Dordt blades to tour Alberta

SIOUX CENTER, Iowa (Dordt College) — The Blades, Dordt College's student-organized hockey team, will tour Alberta this January. The 15-member team is coached by Ed Groot, a junior from Smithers, B.C. The players raise funds and set up games themselves. So far, the team has had four wins and two losses.

The Dordt Blades are all Canadians, with the exception of manager Dave Vander Stelt from Sioux Center. Seven are from Ontario: Jeff Vannetten of Port Perry, Pete Veldhuizen of Emo, Ron De Boer and Douglas Wiersma of Chatham, James Koetsier of Listowel, Paul Vanderkooy of North York, and Chris Veenstra of Ottawa. Four are from B.C.: Ed Groot and Ken Groot of Smithers, Pete Zwiers of Prince George, and Don Talstra of Terrace. Two are from Manitoba: Phil Minderhoud of Winnipeg and Jeff Plantinga of Brandon. Tony Bosch is from Rosthern, Saskatchewan and Len Vanderschee is from Blackfalds, Alberta. The team includes six juniors, five sophomores and four freshmen.

The tentative schedule includes games in Lacombe, Red Deer, Edmonton (against King's College), Neerlandia, Calgary and Lethbridge. The Blades will make one stop in Saskatchewan to play Briar Crest Bible College. The tour is scheduled for January 3 through 14.

The blades recently spent Thanksgiving break on the Emo, Ontario, ice rink playing Emo's Flying Dutchmen.

New building for King's? Sad news!

It is the 1990s. Far out in the west end of town stands a gleaming, white building. It's brand new. This building is the home of a relatively small Christian liberal arts college. The College had decided several years earlier that it was time to build itself a home. This shiny, new building was the result. It is The King's College.

Sounds a little far-fetched, doesn't it? However, according to the President's Annual Report, 1986-91 is to be a planning period which will result in King's getting its very own campus.

When you think about it, though, it's all a bit strange. Some have a hard time imagining The King's College anywhere but at the corner of 107 Ave. and 97 St. It's hard to think of a college that isn't right in the middle of the grime of this city's less fashionable neighbourhoods.

You might also have difficulty thinking of a college where the heating system works. For that matter, can you imagine attending classes and being warm on the first floor and not frying on the third?

And, is it just possible to have a student lounge where the furniture is new, and the room doesn't look like a giant mollusk? For that matter, can you imagine a cafeteria with adequate lighting? Is it just possible to have the back stairway by the library not smell like musty apples all winter long?

A campus of King's own wouldn't have all the little irritating flaws that our own, three-story monstrosity possesses. There'd be no tacky blue walls in the gymnasium, no broken furniture in the Smoke Pit, and the blinds would work.

When you think about it, though, isn't it the flaws that make King's a bit special? The student lounge looks like an oyster but it's not ugly; it is a unique piece of architecture. The poor lighting in the cafeteria gives it a bit of a classy atmosphere. The bright blue walls in the gym are really quite cheery. The musty apple smell makes you think of all the canning your mother does.

It's the little, annoying things that you try so hard to forget that you'll remember fondly as soon as you leave. Those irksome flaws give The King's College building character.

Some day King's will have a nice new building. Undoubtedly, it'll be shiny, new, and flawless. It may even be the perfect home for King's. What it will never have is the rundown appearance, and along with that, the strong character of the present College building.

Kind of sad, isn't it?

James Dykstra,
The King's Chronicle

Sex bias persists

Boys in elementary school still receive more attention, encouragement, and constructive criticism than girls, although girls are still seen more favourably, disciplined less severely, and graded more generously, according to a new report from the National Organization for Women.

The report, "Learning Her Place: Sex Bias in the Elementary Classroom," integrates earlier studies with current data documenting the treatment of girls in the classroom. One finding shows that 90% of the criticism girls get from their teachers is on the intellectual inadequacy of their work. Boys are criticized equally on intellectual content and form or style problems.

"Boys emerge from this environment ready to move ahead and surpass their female classmates," states the report, while girls, even when they earn superior grades, have "nagging doubts" about their abilities.

from Christian Home and School

Study finds textbooks are biased against Christianity

NEW YORK, N.Y. (EP) — Public school textbooks are biased against religion and traditional values, according to a study by Paul C. Vitz, a New York University psychology professor.

Vitz reviewed dozens of textbooks commonly used in public schools and found that "public school textbooks present a very biased representation of both religion and of many traditional values."

Among 40 social studies textbooks for grades 1-4, "not one ... had one word of text that referred to any religious activity representative of contemporary American life," said the report. Vitz was joined on the project by other professors, including Donald Oppewal of Calvin College.

Oppewal contrasted the treatment of religion with information about sex in health books. He quoted one text which said, "Although homosexual acts have traditionally been categorized as deviant or unnatural, there is no evidence that they are any more or less so than heterosexual acts."

The report also said that in several sixth-grade world history or world culture texts, "Mohammed's life gets much more coverage than that of Jesus."

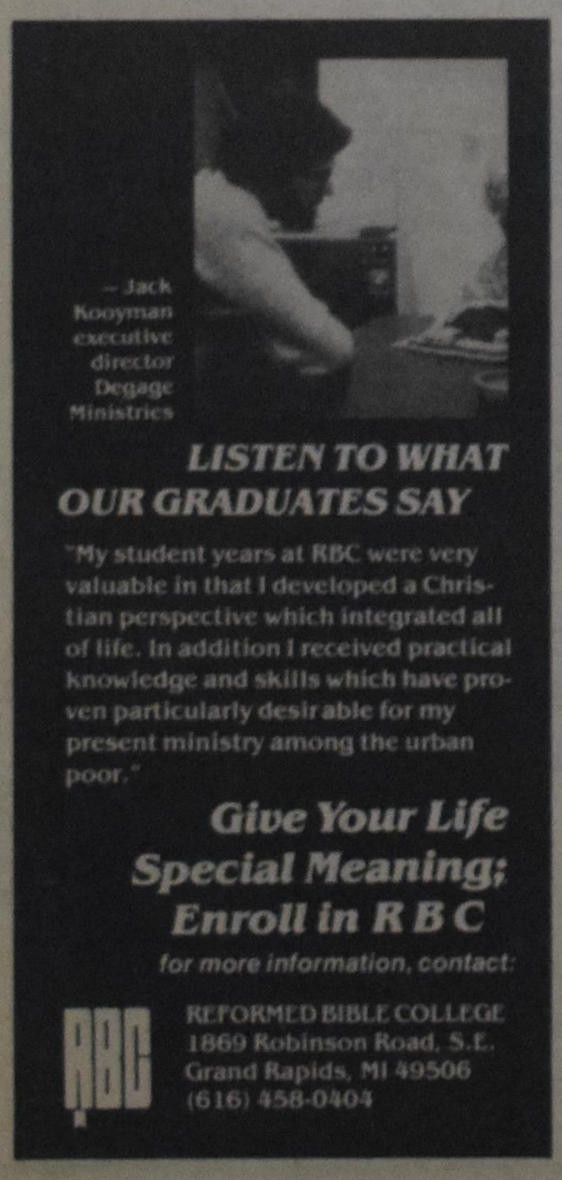
New business manager for The King's

Paul De Groot

John Rhebergen has been appointed director of business and development for The King's College.

The newly-created position involves managing the college's financial and business affairs and seeking additional funds for the college's operations.

Prior to coming to The King's, Rhebergen was controller for Ault Foods Ltd. in Winchester, Ontario.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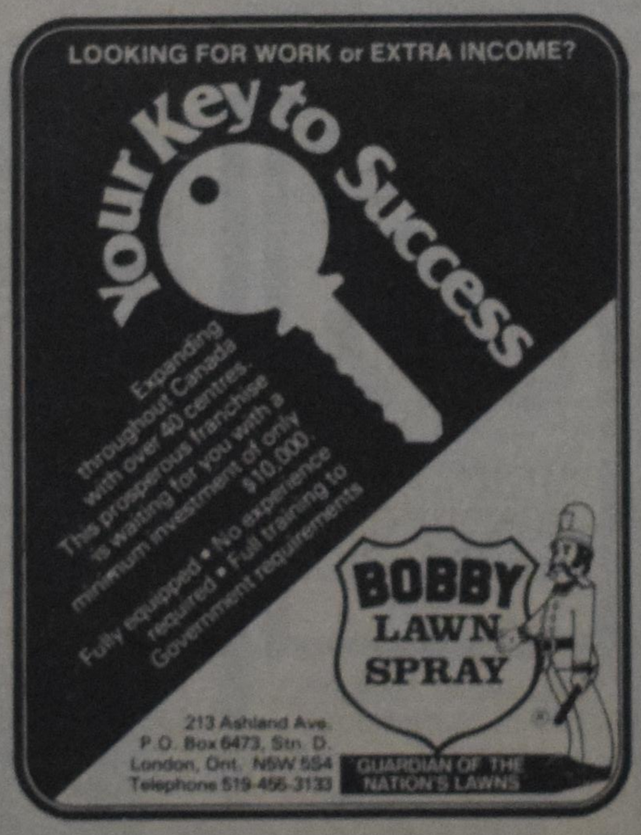
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Cinema Summaries

Marian Van Til

White Nights

Rated Parental Guidance
Stars Mikhail Baryshnikov, Gregory Hines, Geraldine Page, Helen Mirren, Jerzy Skolimowsky
Directed by Taylor Hackford

Freedom. How high a price would you be willing to pay for it? The central characters in *White Nights* have made their decisions. Nikolai "Kolya" Rodchenko (Baryshnikov), a supremely gifted Russian ballet dancer, had decided eight years earlier that he could be truly happy only if he were able to dance in an atmosphere of artistic and political freedom.

Hines plays a black, tap-dancing Vietnam vet whose disillusionment at being used by the American army and American society in general is such that he has decided he would be freer in the Soviet Union.

A plane crash brings Kolya back to his native country (where he's considered a criminal) and the defected American becomes Kolya's babysitter, his job being to convince the ex-Soviet that he must dance again in his native country.

The plot is rather improbable; the politics simplistically reflects the current state of Soviet-American relations from a gung-ho pro-American point of view, though most viewers won't find that objectionable. (Jerzy Skolimowsky plays his KGB agent with delicious sardonic venom.)

There *is* a lesson about the price of freedom, though not a profound one.

What makes *White Nights* so captivating despite these flaws is the dancing. And the fact that Baryshnikov, in a sense, is playing himself — a Russian defector to the U.S. — gives the picture a special poignancy.

Every time I see ballet (especially a dancer of Baryshnikov's stunningly superior calibre) I am re-convinced that dance form has the potential for being one of the most potent ways for us human beings to use our bodies to glorify God. I marvel that He would have given us bodies that are capable of such feats of grace, beauty and expressiveness.

(Not all the film's dancing is ballet. Though ballet is by far the most moving form in the film, the sheer energy of Hines' tapdancing is also exciting.)

A wonder of God's common grace is that Baryshnikov, though not ostensibly committed to dancing for his Creator, could, even so, through that dancing evoke praise of God in the hearts of viewers. Perhaps it's high time more of us *Christians* start sending our children to ballet lessons.

Recommended.

CPJ chapter revived in B.C.

R.J. Klein

BURNABY, B.C. — Representatives from Christian Reformed congregations throughout the lower mainland of British Columbia met in the Coquitlam CRC on November 16 in a brainstorming session with Gerald Vandezande, Public Affairs Director of Citizens for Public Justice.

Vandezande, in the area on business related to the 10th session of the Council of Christian Reformed Churches in Canada, seized the opportunity to visit several communities and speak in a number of churches. In the process he proved once again that intelligent enthusiasm for the Gospel is highly infectuous. When he departed after having spent a week in B.C., he left behind a core of committed Christians determined to forge ahead with ambitious plans.

Acting on a bold proposal from a group of CPJ supporters in Terrace, the brainstorming group, urged on by Vandezande, decided to a) establish a provincial CPJ association in British Columbia on or before April 1, 1986, and b) raise the financial means for hiring a full-time staff person by the following September.

The new association is to have a Board consisting of 13 people representing six different regions. Each of these regions will be expected to furnish a specific amount of money in support of the new staff worker and the inevitable related expenses.

Meanwhile, a steering committee chaired by Eric Schilperoort is quite determined to get the proverbial ball rolling in B.C.

Increased social action

... continued from page 6.

denominations, Vandezande said, and matching grants might be available from provincial and federal governments. In a period when most politicians are intent on cutting back on social services, the CRC could set a powerful example. He noted that Neil Webber, Alberta's social services minister, insisted recently that the province's poor are receiving adequate aid and so no increase is needed.

"The church must not allow this kind of demonic — and I choose my words carefully — statement to go unchallenged," Vandezande said, "The church must speak out."

CRC efforts have impact

Vandezande said a massive fund-raising effort by CRC families could be evidence of its commitment to mercy, justice and solidarity. He cited the efforts of the CRC in 1980 in leading the way in sponsorship of Vietnamese refugees. He said that a similar nationwide effort aimed at overcoming poverty and other social ills could have an equal impact on our society.

For those who argue whether the church should be involved in social action or in evangelism, Vandezande said both are a part of following Christ's example and that such arguments are a waste of valuable time. "Social action must be evangelistic and evangelism must deal with the social issues of the time, because that's the reality in which people live."

The handicapped, the poor, the dispossessed and the unemployed are on the church's agenda, said Vandezande. "We need to reach out to them."

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Ordinance bars children from some rock concerts

SAN ANTONIO, Tex. (EP) — The City Council here has passed an ordinance barring unescorted children from attending rock concerts at a city arena if the musicians depict certain sexual acts in their performance.

"What we are saying with this is that we as a council do not approve of blatantly and purposely obscene performances where children are present," explained Mayor Henry Cisneros.

The ordinance restricts those age 13 and under from attending concerts at the city's convention centre, if those concerts contain songs referring to exhibitionism, bestiality, incest, sadistic or masochistic sex, or rape. Concerts displaying any of those acts on stage are also affected.

Special Report

Interchurch reps witness Honduran suffering

Arie G. Van Eek

If anyone considers himself religious .... Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world. (James 1:26,27)

I wrote the following on September 2, 1985.

The place is just inside the border of Honduras about three kilometres from neighbouring El Salvador. I have lived here for five days among Salvadoran refugees in the six camps of Colomoncagua. We can hear the bombing of Salvadoran villages.

All around the camps, platoons of Honduran soldiers bivouac and patrol. They are keeping out others who flee from their villages in El Salvador. The soldiers are there because their commanders say rebels or guerrillas from El Salvador are in the camps for rest and recreation. They also accuse the refugees of hiding weapons for the "guerrillas."

Gloria Noemi Blanco, lies dead in her mother's arms after being kicked severely by Honduran troops during the attack on the Salvadoran refugee camp at Colomoncagua.

Let me explain how I came to be in this militarized refugee camp. Refugees and their church agency helpers in the camps had asked urgently that Canadian church observers come down to be witnesses to the dangers to life in their camps. The Interchurch Committee for Refugees, with the cooperation of the Interchurch Committee for Human Rights in Latin American (ICHRLA), assembled a team of four persons to heed that call. Two persons went to observe the treatment of Miskito Indian refugees from Nicaragua inside Honduras. Mr. Bert Lobe, from the Mennonite Central Committee, and myself were sent to observe treatment of the Salvadoran people inside Honduras.

Confused situation

Last June the military of Honduras again pressed the officers of the United Nations High Commissioner for Refugees to move the refugees farther into Honduras. The refugees have opposed this move steadfastly for four years. And for good reason. Wherever the refugees are, the Honduran military have moved in. They have threatened and killed their own people who helped the homeless who had fled to Honduran villages for safety. Now the people of Honduras fear the refugees almost as much as they fear their own soldiers. The refugees, in turn feel unsafe among Honduran people, the military and government. They would like to stay close to home until it is safe to return there.

Instead, the reign of terror has been building up steadily both in El Salvador and in Honduras. Early last summer, 800 Honduran soldiers encircled the camps crowded with Salvadoran refugees in Colomoncagua and in San Antonio. Even this morning we saw helicopters drop more troops in the hills above us. The national press reports that removal of refugees is high on Hondura's agenda. Meanwhile the war in El Salvador is building up. Last night we heard heavy explosions and saw bright flashes lighting the skies across the border. Twelve hours later we counted the explosion of 13 heavy bombs at one minute intervals. Two jets screamed into their targets pinpointed by infra-red sensors on smaller planes capable of identifying the movement of groups of as few as 12 persons. Now the camp dwellers live in terror.

Yesterday my Mennonite partner and I were told why. At a special meeting we sat and listened for four hours to the stories of 60 people who had suffered badly in a military operation in their camp. While the majority of the soldiers took position around the borders of the camp, others, whose faces were blackened, moved in among the refugees in the camp parts known as Callejon and Copinol.

Refugees face horror

These soldiers began shooting in all directions, wounding in the fire three children, four women and seven men. They also raped a 24-year-old woman and savagely abducted 10 men. They kicked and beat with their guns three children, 21 women and 13 men. It is important to note that the persons who were abducted had been properly registered (as refugees) and possessed identification cards from both Immigration at Colomoncagua and the office of the UNHCR. At the time of this investigation, the detainees were being held at the Tenth Infantry Batallion.

During this violent, incursion by Honduran soldiers into the refugee camp, two Salvadoreans lost their lives: a two-month-old girl, Gloria Noemi Blanco Argueta, who died from being kicked from the arms of her grandmother by a soldier as he was attempting to assault the old woman; Raul Manuel Romero, 23, who was kicked, shot, and dragged around the camp. His throat was later slit and his body was moved to a helicopter.

"Thanks to the posture of the refugees in not responding with violence to the aggression of the Honduran soldiers, a tragedy of far greater magnitude was avoided."

As the military operation progressed, the soldiers insulted the refugees vulgarly and accused them of being guerrillas. They yelled that the refugees would be forced to leave Honduran territory or accept relocation.

The response of the refugees was always peaceful. They confined themselves to begging the soldiers to stop the violence and not to take away their relatives. Others protested the violations to which they were being subjected. Thanks to the posture of the refugees in not responding with violence to the aggression of the soldiers, a tragedy of far greater magnitude was avoided.

"Please tell our story"

Their often repeated plea to us was, "You are our voice; please tell our story. Your presence protects us; please keep coming. We are God's children. Ask your people to pray for us."

Even while the injured witnesses told their story of suffering, another patrol of some two dozen soldiers entered the camp. With fixed bayonets and guns-at-the-ready they marched through the camp, peered into the dark dwellings, and then climbed up the hills, back to their encampment.

United Nations staff, church workers and we observers walked at a short distance

Continued on page 12 ...

Two women await further treatment after suffering beatings in attacks on their refugee camp.

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Feature

Israel and the Church

Rem Kooistra

In his more than 1,000-pages-long book *The Source*, James Michener tells how archaeologist Cullinane came to Japan after the second world war. Cullinane was amazed to see that an old cherry tree was allowed to occupy a place in the garden, even though the tree "a huge, gnarled trunk" was "apparently dead, except that from it sprang one splendid branch which was virtually alive and about to be covered with flowers."

His American pragmatism led Cullinane to ask, "Why don't they cut the old tree down?" But this question was almost too much for his hostess. "Cut?" she echoed in disbelief. "I bring you here ... the best tree in Japan ... very famous."

Later, in Israel, as he worked at his excavations, Cullinane saw another old tree, this time an olive tree, "a gaunt, dismembered relic whose trunk existed only as a dead cavity surrounded by fragments of life, but like the cherry in Japan this patriarchal thing — perhaps 2,000 years old — sent forth from his always dying body persistent branches of great beauty, and they bore fruit."

Some of our readers may have visited the Garden of Gethsemane in Jerusalem where one can admire such old olive trees. When one looks at them one cannot help thinking: "They stood here already when Jesus knelt down and prayed in agony, 'My Father, if it be possible, let this cup pass from me.' "

One night Cullinane woke up at three in the morning "bursting from sleep and finding himself bolt upright in bed ... covered with sweat." He had a nightmare. In it he had a vision of the two trees, the cherry and the olive. What did they mean? What did the vision say? The archaeologist explains:

"I was raised to believe that the Old Testament was dead, and that whatever it contained worth saving had been transplanted into the New. In the same way I was taught that Judaism was dead, except for a few obstinate Jews, and that the true religion had been handed on to the Christian Church which had produced a flowering."

He shook his head in order to come to great clarity and went on in his thoughts:

"We have the great, primitive trunk of Judaism and we also have the branchtip flowering of Christianity, and I intuitively thought that the first was dead and that all life had passed into the second. I never really considered whether the Christian Church had direct roots into the soil or not. If anyone had told me that the flowering branch had no roots except those which extended through the forbidding old trunk of Judaism, I'd not have know what he was saying. But now I see."

A modern worship service in a synagogue in Jerusalem.

Is Israel dead?

Today we too must think once again about the relationship between Judaism and the Church. What is the modern state of Israel: a miracle, an enigma, an adventure, or all three? There are today many institutes of Judaism in Israel; there is even a Canadian one. Even though there are many liberal Jews and many nationalistic, Zionistic Jews in Israel, the Old Testament is studied and memorized as never before; Talmud and Jewish studies in general are very much alive.

Christians come from all over the world to take part in the study of Judaism. What do we have to think about all this? Do we have to change our ideas about the relationship between Judaism and the Church, between Israel and Christianity?

Many of us have been educated in the same way as Cullinane. When we talk about Israel we think of the Old Testament. But we now have the New Testament and it is *the* book of the Church. The Church has taken the place of Israel. Israel is dead; the Church, alive. Long ago Israel was the "chosen race." But this is now past time.

The Canadian Institute for Judaism in Jerusalem. On the steps is Rem Kooistra and some tour companions.

When we think of Israel we like to quote the apostle Paul as he says, they are "beloved for the sake of their forefathers," but at the same time "enemies of God." (Rom. 11:28) Seldom has Paul formulated a more bitter contrast.

Mission from sentiment

Hitler and the Nazis knew what to do with the Jews, but the Church of the twentieth century was not so sure. There had to be a "mission among the Jews" not so much because of their present existence, but because of their past. After all, Jesus had been born from that nation. The motive for mission among the Jews was more a sentimental than a realistic one. It had its roots in former centuries, not in present conditions.

The result was that in this mission the Church directed her attention to the poor Jews and worked with hand-outs, but there was no real dialogue with Judaism. The Church in its message had much to say about Jesus as the Messiah for the Jewish people, but was quite silent about the grace and mercy of God in the Old Testament and about the faith of Old Testament saints David, Elijah, Isaiah and many others. We did not know what to do with this branch of mission work.

Later the Church said, "This work does not belong to Foreign Mission; make it Home Mission." Some manuals were written but not widely used. Slowly on special work among the Jews died out: No great distinction was made between unbelieving Jews and unbelieving Indians or Manitobans.

Why churches failed

Some Christians began to talk about a dialogue between Israel and the Church, but others felt that was out. This dialogue did not develop in churches. It took place at some universities and (strangely enough) it took place in Israel, in a kibbutz named Nes Ammim — and in Jerusalem at the institutes for Judaism.

Why did the Church fail? Was it perhaps because it did not see clearly the old olive tree which Paul mentions in Romans 11? Were we, newly ingrafted wild olive shoots, boasting over the old branches? (Romans 11:17) Did we forget that "the root supports you?" (vs. 18) The Jewish people read the Old Testament just as well as the Church, but they read it from a different point of view. Should we not as Christians begin with the recognition that believing Jews believe in — the same — God as we do? They know of God's mercy and grace even though they do not as yet know that now "He has spoken to us by His Son." (Hebrews 1:2)

There are still so many misunderstandings. Recently we had welcomed some visitors to our home, one of whom had been born in Hungary. In the course of our conversation I said that Jesus

Continued on page 13 ...

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Special Report

Interchurch reps witness Honduran suffering

Teacher raped (24 years old)

"The moment the soldiers came most of us were in our tents. They called us out. They grabbed me, I had a child in my arms. They told me to put my baby down. They shot at my feet. I put my baby down and they forced me to put my hands up. [She wept but spoke with strength and emotion.] They shot at my feet, and forced me to lay down in the school. I had three minutes to take off my clothes. The soldier pointed his rifle at my throat and touched my neck with his bayonet. The children watched."

Mother, 55, whose son was killed

"I was fixing food when they came into my home. I spoke to them; they tied me up and gagged me with my own scarf so that I would not talk. They grabbed my son; they grabbed him, jumped on him and hit him with their rifles. They shot him in the calf of the legs. They grabbed him and shot him in the head three times. They pulled him out of the house by his hair. I couldn't scream or do anything; I was tied and gagged. They broke his hands. They did whatever they wanted to. I couldn't even scream for help. They left me by the woodpile and pulled him away. He was really dead. Could you please bring his body back or find out where it is?"

Grandmother: granddaughter snatched from arms

"I am called Sylvana Blanco. Soldiers arrived surrounded my house. I came running out with my granddaughter when I heard they had taken my neighbour. I was saying I had to speak for this man; I had the two-month-old baby girl in my arms. Because I was holding the two-month-old baby they kicked me and they kicked the baby. They kicked at her and hit the child and killed her."

Man, 62, recently arrived from El Salvador

"I came to this refugee camp on August 22nd. The repression in El Salvador was terrible. Helicopters above dropped big bombs: it was impossible to remain living in El Salvador. We spent our days trying to figure out how to get food. Many of us were hurt and beaten badly [he shook with pain as he spoke]. My health is not good. I am from Charlatanango, near the border. I have seen many children assassinated, children with their faces disfigured against their mother's breast. I counted 24 helicopters passing overhead and dropping bombs. I saw one A-37 bomber. All of this began on August the 7th and has occurred daily since then. They destroy our cornfields and our homes. Why did they do this? They don't want anyone to remain living in the zone.

I have seen people captured, their fingers chopped off, and their faces skinned; all of this just 10 days ago. This was happening when I fled 10 days ago."

... continued from page 10.

between the Honduran soldiers and the Salvadoran camp dwellers.

In the days following this brutality the soldiers repeated these "searches for guerrillas" at different times and in different places. They stopped refugee movement among the six subcamps. This effectively has halted most work in the shops and classrooms. It keeps the 9,000 refugees in constant tension and uncertainty even now.

As observers we also witnessed life-supporting activities in the camps. We talked to the church workers from Europe, the United States and Canada. Our gracious hosts and their children eagerly talked to us about their hopes and fears.

We took their story to the authorities in Tegucigalpa. There we met representatives of the Committee for the Defence of Human Rights in Honduras, and representatives of a presidential candidate. We had detailed interviews with the Director of the Refugee Committee of Honduras, with the Honduran Chief of the High Commission for Refugees, and with the Special Advisor on refugees at the U.S. embassy.

It became quite clear that the Honduran government uses published threats and military harassment to prepare refugees for a forced relocation farther inland.

Spreading the word at home

Back home again, we — the team of visitors — have pressed the clear concerns for the refugees with the churches, the Canadian representation for the United Nations High Commissioner for Refugees and with the Canadian government. The churches also make their appeals to the UNHCR in Geneva. Several observer missions from Canada, the U.S. and Europe have attempted to lend support to the refugees.

Rutilio Argueta, 41, suffers from bullets in his hip and leg after an attack by Honduran military on a refugee camp in Colomoncagua.

Against the background of violence and threat we have pleaded for improved protection for the refugees. There is no evidence to support the Honduran charge that guerrillas from El Salvador work out of the camps. The refugees need the protection of more international workers in each of the six camps at all times. Staff of the U.N. and the churches need to work together very closely. All that we saw led us to believe that the refugees should receive our support in resisting relocation into more dangerous territory.

When we compared our findings with the visitors to the Nicaraguan refugee camps we concluded that the 400 officers of the UNHCR cannot possibly oversee the safety and services for the 10 million refugees of the world. Further comparison made clear that Honduras uses a double standard of treatment for refugees. It wants to rid itself of the Salvadoran refugees, but keep the 14,000 Nicaraguan Indians. In so doing it does not seem to be guided by concern for the safe keeping of all the people.

The refugees trust in church people to fight for their right to life and liberty — even after the church they know best has sided with their oppressors for centuries. We can merit their trust only if we respond to the call of Christ Himself — "to *look after orphans and widows in their distress and to keep oneself from being polluted by the world.*"

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Israel and the Church

... continued from page 11.
was born a Jew and died a Jew. The Hungarian woman corrected me by saying, "That is not true. Jesus was born a Jew, but later in His baptism He was converted and was no longer a Jew." Her reply did not just show a misunderstanding by this person; it also revealed how she had been educated. The Church in Mid-European countries has tried hard to separate Jesus from the Jewish people. I think that is one of the reasons why it was so easy for Hitler and his Nazis to kill six million Jews during World War II. There existed in Europe a wide-spread, be it somewhat subconscious, anti-semitism.

Christians upheld false notions

From an historical perspective, it must be stated that the Church of the Middle Ages had created this anti-semitism. Hatred against the Jews in Poland, Germany and many other countries of Europe (a man like Keegstra is the product of it) was in fact to be blamed for a misunderstanding among Christians.

Why did the Jews become the moneylenders in Europe? Why did they live as merchants and bankers? I remember that when I was young, I heard people say, "Jewish people sell because they are too lazy to work."

Anyone who has ever visited Israel lately knows that this is not true. Originally the Jewish people were agricultural people; they worked the fields like Boaz or looked after the sheep like David. But Christians in the Middle Ages did not wish to sell land to the Jews.

And, more important yet, they read in the Old Testament that they were not allowed to ask any interest for the money they lent their fellowmen. Did it not say in Exodus 22:25: "If you lend money to any of my people ... you shall not be to him as a creditor, and *you shall not exact interest from him.*" In Deuteronomy 15:2 it says even that in the seventh year "every creditor shall release what he has lent to his neighbour." In the seventh year the debt would be completely wiped out. Finally, Deuteronomy 23:19,20 makes clear that interest may only be taken from "a foreigner."

So the Church in the Middle Ages reasoned that no interest could be made on money, since all people were Christians. To gain interest Christians would have to lend to Jews or Turks. But that did not make sense, because Christians borrowed money from Jews instead of lending to them.

When debts increased, there was always the temptation to start a persecution of the Jews since they had killed Jesus. Often such a persecution helped burn the debit-books. Christians justified these small holocausts with all kinds of lies and myths. They thought that the Jews had to die since they did not believe the Gospel. Why did they keep on going to the synagogue when there was a beautiful cathedral in town?

In this way Christian doctrine in a changing society became responsible for much cruelty and violence against the chosen people of God. The Church often oppressed the synagogue. That some Jews became Christians is only a miracle of God's grace.

Whoever travels through Israel today meets a new situation. He may visit New Ammim, the Christian kibbutz, of which Dutch doctor John Pilon is one of the founding fathers.

In Isaiah 11:10 *Nes Ammim* means "a banner or an ensign for the nations." In modern Hebrew "Nes" also means "miracle." The sign for the nations is a miracle.

No fear of discrimination

Here then is a Christian community on Jewish soil. It was little wonder that the Jewish state had some difficulty understanding the rationale for Nes Ammim. Was it to be trusted? Was it another mission post of Christianity? How sincere were these Christians in speaking about reconciliation?

But the miracle happened. Permission was obtained. The first pre-fab barracks were placed in Nes Ammim in 1964 upon written permission by Prime Minister Eschol. Jewish kibbutz Ayelet Hashachar loaned Shlome Bezek, a technical advisor, to the Christian community of Nes Ammim. In this situation the roles had been reversed. Now the Jews were talking "to Christians within their own land, without the fear of the consequences of discrimination and of anti-semitism." (Documentation, 1981, p. 13)

******

In this short article we cannot do justice to our topic. This is not necessary either. I would like to invite all Christians (from pagan origin) to think about the old trunk in which we found the real Life and to pray for those branches that were cut off, since there is place for them too.

This message is brought to the Jewish people by one of the participants of Nes Ammim, Dutch minister G.H. Cohen Stuart, whose double name is both Jewish and Scottish. He fits into the old trunk in a double way. Moreover his faith commitment makes him an ideal missionary to present the Church's invitation to the synagogue.

Dr. Kouwra is a retired pastor and campus minister of the Christian Reformed Church. He lives in Waterloo, Ontario.

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1985

BOONSTRA: Langs deze weg wensen wij de gehele familie, vrienden en bekenden een gezegende Kerst toe en een overgaan tot 1986. Dat het jaar 1986 een jaar des Heren moge zijn is de bede en wens van Mr. en Mrs. John Boonstra Sr., Round Lake Rd., R.R.#1, Telkwa, B.C. V0J 2X0.

BOUWMAN: Merry Christmas and happy New Year to all our friends and relatives.
Hank and Geesje Bouwman, Brampton, Ont.

BRUINSMA: We wish all our relatives, neighbours and friends a blessed Christmas and a happy New Year.
Thys and Alice Bruinsma, Ruskin, Florida.

DE JONG: Wishing all our family, relatives and friends a blessed Christmas and New Year.
Mr. and Mrs. Ben DeJong, Sarnia.

DE JONG: Wij wensen familie and vrienden prettige Kerstdagen en een gezegend Nieuwjaar.
Mr. and Mrs. Kornelis de Jong, R.R.1, Morrisburg, ON K0C 1X0

DE JONG: We extend best wishes to all our friends and relatives, in Canada and overseas, for a joyful Christmas and a peace-filled New Year.
Stan, Corrie, Wynne, Kevin and Paul, 2 Sullivan Dr., St. Catharines, ON L2N 1K2

DE RIJK: To all my friends, especially in Ottawa and Nepean, a blessed Christmas and God's nearness in the New Year; also to every reader of *Calvinist Contact*. Mrs. An de Rijk, 134 Sanders St., #215, Box 1134, Exeter, N0M 1S0. Tel: (519) 235-1898.

DEVRIES: We wish all our relatives and friends the Lord's blessing for the coming Christmas and the New Year.
Jacob and Renny De Vries, 22 Bowstead Dr., St. Catharines, L2N 3T1.

GERRITSEN: Door dezen wensen we U allen des Heren zegen, merry Christmas en een happy New Year.
Mr. and Mrs. J.A. Gerritsen, Shalom Manor, Grimsby, Ont.

GRIFFIOEN: To all our friends and family we wish God's joy at Christmas and His continued care and peace in the New Year.
Jake, Audrey, Margaret (St. Catharines), Linda and Jake Jr., Cannington, Ont.

GROEN/HIEMSTRA: We want to wish our relatives and friends, may they be far or near, God's wondrous joy at Christmas time and a very blessed New Year.
A. Hiemstra in #507 and F. Groen in #803 of Covenant Tower, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2

GUETTER: We wish all our family and friends a very blessed Christmas and the Lord's guidance for the coming New Year.
Mr. and Mrs. John Guetter Sr., R.R.5, G.M.B. 901, Clinton, ON N0M 1L0.

HAMSTRA: Gezegend Kerstfeest en voorspoedig Nieuwjaar toegewenst aan alle familie, vrienden en bekenden.
Mr. and Mrs. P. Hamstra, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2.

HIEMSTRA: We wish our children, grandchildren, relatives, friends and neighbours God's blessing at Christmas and in the New Year.
Marten and Alice Hiemstra, 12 Vet Ave., Bowmanville, ON L1C 2C2

HOUTMAN: Harry, Tine, Heather, Ruth and Neil wish all their many family, friends, and acquaintances across North America a joyous and festive Christ celebration and a happy 1986 in the Lord.
45 Harriet St., Toronto, M4L 2G1

KARREMAN: Dick and Coby Karreman (Kuiper) of Nepean, Ont., wish relatives and friends joy and happiness for Christmas and the New Year.

KOOISTRA: We cannot visit all of you, or call you all, or write you all, but we wish all our relatives, friends and readers — as we celebrate again the birth of our Saviour — a rich Christmas and, as we approach a New Year too, God's blessings for 1986.
Rem and Janette Kooistra, Waterloo, Ont.

KOOPS: Wij wensen al onze familie, vrienden en kennissen een gezegend Kerstfeest en Nieuwjaar toe.
Jan en Maria Koops, 73 Earlscourt Cresc., Woodstock, Ont.

LISE: We wish all our relatives, neighbours and friends a good Christmas and a blessed New Year.
Philippians 4:4-7.
Jane and Tom Lise, Box 245, Drayton, ON N0G 1T0.

MAAS: Matthijs and Neely wish all their relatives and friends a blessed Christmas and happy New Year.
Palm Drive 4, Lakeworth, Florida, 33461.

MULDER: We extend best wishes to all our relatives and friends and wish everyone a blessed Christmas and a happy New Year.
Mr. and Mrs. Harry Mulder Sr., 7900 McLaughlin Rd., Apt. H306, Brampton, Ont.

PASMA: We wish all our relatives friends and acquaintances a blessed Christmas and a happy New Year.
George and Alice Pasma, 263 Clarkside Rd., London, ON N5W 5E7.

RHEBERGEN: To all our relatives and friends (and Jennie Visser) we wish a blessed Christmas and a happy and prosperous New Year.
Gerald and Frances Rhebergen & family, R.R.2, Tottenham, ON L0G 1W0.

ROFFEL: A blessed Christmas and a happy New Year to all our relatives and friends.
Harry and Betty Roffel, 2 Moorepark Cr., Georgetown, ON L7G 2S9

RUMPH: Mrs. Lutina Rumph wishes all her children, grandchildren, great-grandchildren, relatives and friends the Lord's blessing in this Christmas season and in the New Year.

RUMPH: Henry and Lammie Rumph wish all their children and grandchildren, relatives and friends the Lord's blessing in this Christmas season and in the New Year.

RUMPH: We would like to wish all our children, grandchildren, brothers and sisters, family and friends a blessed Christmas and a prosperous New Year.
Mr. and Mrs. Thys Rumph, R.R.1, Alma, ON N0B 1A0

SMEENK: We wish all our friends a blessed Christmas and a happy New Year.
Henry and Theresa Smeenk, 24 Rexleigh Cr., St. Catharines, ON L2N 3X6.

TIGCHELAAR: To all relatives and friends we wish a joy-filled Christmas and a blessed New Year.
Clarence and Joyce Tigchelaar, 2121 Golf Club Rd., R.R.1, Hannon, ON L0R 1P0.

TIGCHELAAR: A blessed Christmas and New Year to all our relatives and friends in Canada and the U.S.A.
Anna and Klaas Tigchelaar, R.R.2, Waterdown, ON L0R 2H0

TILSTRA: Best wishes to all our friends and relatives. A blessed Christmas and a happy New Year.
Peter and Joyce Tilstra, R.R.1, Smithville, ON L0R 2A0.

UYL: To all my relatives and friends, a merry Christmas and happy New Year.
Freda Uyl, R.R.2, Clinton, Ont.

VANDERKRUK: To all my relatives and friends a joyful Christmas and may we enter the New Year with this prayer for each other: "Thus may we abide in union with each other and the Lord, and possess in sweet communion joys which earth cannot afford."
Mrs. C. Vander Kruk Sr., R.R.1, Robson Rd., Waterdown, ON L0R 2H0.

VANDEN BERG: Jacob and Nel of R.R.1, Caistor Centre, Ont., wish you many blessings at Christmas time and throughout the coming year.

VANDERWAL: To all our family and friends far and near a blessed Christmas and a happy New Year.
Stan and Evelyn Vanderwal, R.R.1, Varna, ON N0M 2R0

VANDERWIER: Our wishes for family and friends: A blessed Christmas and a happy New Year.
Uitze and Gep VanderWier, Smithville, Ont.

VANDERZWAAG: We wish all our relatives and friends a blessed Christmas and New Year.
Fam. H. Vanderzwaag, 15 Leland St., Hamilton, ON L8S 2Z8.

VAN MANEN: Aan familie en bekenden gezegende Kerstdagen toegewenst en Gods liefde en bijstand voor het komende Nieuwjaar.
Mrs. T. van Manen, 7900 McLaughlin Rd., S., C.T. 909, Brampton, ON L6V 3N2.

VAN MARRUM: Wij wensen familie and vrienden een gezegend Kerstfeest en een voorspoedig 1986 met God's zegen.
Gerlof and Tina VanMarrum, 143 Rock St., Smithville, ON L0R 2A0.

VAN VLIET: Mr. and Mrs. Henry Van Vliet want to wish all their relatives and friends a blessed Christmas and a prosperous New Year.
Trillium Village, 400 Dominion St., #33, Strathroy, ON N7G 3G8

VEENSTRA: We wensen alle familie, vrienden en bekenden gezegende Kerstdagen en Gods zegen in 1986.
Mr. and Mrs. P. Veenstra, 53 Ghent St., St. Catharines, ON L2N 2C8.

WITVOET: "In the beauty of the lilies, Christ was born across the sea." May His birth bring all of you comfort and hope for the future.
Bert and Alice Witvoet and family, St. Catharines, Ont.

WITVOET: To all my relatives and friends: Blessed celebration of Christmas and happiness in 1986.
Mrs. G. Witvoet, #302, 40 Mohawk Rd., E., Hamilton, ON L9A 2G7.

Season's Greetings

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Thanks

ROMKEMA: Mr. and Mrs. Richard Romkema of Hope Towers, Holland Christian Homes, hereby thank all friends and relatives who shared the joyous occasion of their 55th wedding anniversary. We thank our heavenly Father for His rich blessings on our lives. We also would wish all friends a very joyful 1986.

Births

BUIKEMA: With great joy, and thankfulness to our Lord, we are happy to announce the birth of our fourth child, ELAINE SHARON, born on November 16, 1985, weighing 8 lbs. 5 oz. A little sister for Cason, Rachel and Leah. Proud parents are Cor and Christina Buikema; 29th grandchild for Mr. and Mrs. K. Buikema, Burnaby, B.C. and 32nd grandchild for Mr. and Mrs. J. Van Hemert, Holland Marsh, Ont.
50 Sargent Rd., Georgetown, ON L7G 1K9

KIKKERT: With praise and thanksgiving to the Lord, the Creator of life, Henry and Heather (nee Veenhof) welcome with joy their first child, JULIE DOROTHEA, born November 26, 1985, 7 lbs. 2 oz. Sharing in our joy are grandparents Mr. and Mrs. Ralph Kikkert, Grimsby, Mr. and Mrs. William Veenhof, St. Catharines, and great-grandparents Mr. and Mrs. W.F. Veenhof, St. Catharines, and Mr. and Mrs. A. Spoelstra, The Netherlands.
R.R.#1, Grassie, ON L0R 1M0

VANDER MEULEN: With much joy and thankfulness to God, we, John and Elaine, are happy to announce the birth of our son PETER DAVID. Born on November 17, 1985, weighing 6 lbs. 3 ozs. He is also welcomed by his grandparents, Mr. and Mrs. Sid Vander Meulen and Mr. and Mrs. David Joziasse, all of Edmonton.
Address: 3203-106 Ave., Edmonton, AB T5W 0C1

VAN WYNGAARDEN-Sonneveld: With thanksgiving, Nick and Trudy announce the birth of their daughter SHERRI LYNN on November 22, 1985. Happy and proud grandparents are Martin and Elizabeth Sonneveld and Pete and Anne Van Wyngaarden. Great-grandparents: Mr. and Mrs. C. Verburg, Mr. and Mrs. P.T. Sonneveld and Mr. and Mrs. O. Van Wyngaarden.
Address: 44 Abbey Rd., Welland, ON L3C 3M1

A subscription to Calvinist Contact makes a nice Christmas gift.

Marriages

BOKS-LANGENDOEN: "God lives in us and His love is made complete in us." (1 John 4:12b)
Mr. and Mrs. Herman Boks of Hamilton are pleased to announce the marriage of their daughter, TANYA ARLENE to MARK ANDRE, son of Mr. and Mrs. Peter Langendoen of St. Catharines. The ceremony will take place, D.V., Saturday, December 28, 1985, at 4:00 p.m. in the Immanuel Chr. Ref. Church of Hamilton. Rev. K. Baker officiating.
Future address: 481 Linwell Rd., Apt. 5, St. Catharines, ON L2M 2P6

VANDER PLOEG-WESTERHOEK: Mr. and Mrs. C. Vanderploeg of Brampton are happy to announce the forthcoming marriage of their daughter FRANCES CHRISTINE to JOHN ANDREW, son of Mr. and Mrs. J. Westerhoek of Thornhill. The ceremony will take place, D.V., December 28, 1985, at 5:00 p.m. in the Immanuel Chr. Ref. Church of Brampton. Rev. D. Pierik officiating.
Future address: 20 Westwood Lane, Richmond Hill, Ont.

Congratulations!

Anniversaries

Opende (Gr.) Beamsville
1950 1985

December 22

Wedding text: "The Lord will keep your going out and your coming in from this time forth and forevermore." (Ps. 121:8)
With much joy and thanksgiving to the Lord for His goodness, we announce the 35th wedding anniversary of our parents and grandparents,

GAELE and KLASKE DEGRAAF
(nee Halma)

May God continue to bless you and keep you in His care for many more years to come.
Congratulations and love from your children and grandchildren:
Rick & Edith DeGraaf; Roberta, Gerald, Simon, Curtis — Dacca 2, Bangladesh
Jake & Sylvie DeGraaf; Virginia, Stephanie — Montreal, Que.
Lawrence & Helen DeGraaf; Carrie, Ryan, David, Jason — Grimsby, Ont.
Don & Chris DeGraaf; Melissa, Laura — Niagara Falls, Ont.
Henry & Diane Hultink; Sharon — Beamsville, Ont.
Lambert & Maureen DeGraaf — Vineland, Ont.
Len DeGraaf — Beamsville, Ont.
Home address: R.R.#1, John St., Box 119, Beamsville, ON L0R 1B0

Maassluis, Z.H. Strathroy, Ont.
1930 1985

On December 18, 1985, our dear parents and grandparents,

HENDRIK and JOHANNA VAN VLIET
(nee de Geus)

hope to celebrate their 55th wedding anniversary, the Lord willing. It is our prayer that God will continue to bless them and keep them in His care, as they surround us with their love.
With hearty congratulations from their loving and thankful family:
Bep & Kees Van Oosterom; Joanne, Rick and Janice, Carolyn — Sarnia, Ont.
John & Linda Van Vliet; Alice and Ken, Joyce, Henry, Debbie — Coaldale, Alta.
Cor & Bep Van Vliet; Jeanne, Gordon — Strathroy, Ont.
Henry & Alta; David, Tanya, Patricia — Kingsville, Ont.
Home address: 400 Dominion St., Apt. 33, Strathroy, ON N7G 3G8

Anniversaries

Congratulations to Pieter and Pieternella deJager (nee Belder) who will, D.V., celebrate their 50th wedding anniversary on January 8, 1986.

On December 30, 1985, we hope to celebrate the 55th wedding anniversary of,

LOURENS and HILDA LUTGENDORFF

We wish them many more joyful years together and God's richest blessings.
Their children and grandchildren:
John & Tineke Lutgendorff; Larry, Marilyn — Brampton, Ont.
Itie & Jan Vos; Bert, Heather, Peter, John, Humphrey — Navan, Ont.
Sam Lutgendorff; Hilary, Sammy Shelburn, Ont.
Alan & Margriet Lutgendorff; Lawrence, Daniel, Elizabeth — Stratford, Ont.
Address: 7900 McLaughlin Rd., S., Apt. H 509, Brampton, Ont.

1955 December 16 1985

"I can do all things through Him who strengthens me." (Phil. 4:13)

Rev. HANS and Mrs. TRUDY UITTENBOSCH
(nee Schuringa)

With thankfulness to God we rejoice with our parents in their 30th wedding anniversary. His love and daily care have been the source of their inspiration.
Their grateful children:
Marcel & Gwen Uittenbosch; Chelsey, Carisa — Ft. McMurray, Alta.
Selwyn & Helen Uittenbosch — Hamilton, Ont.
Desiree Uittenbosch — Lethbridge, Alta.
Home address: 147 Fairview Ave., Dollard Des Ormeaux, P.Q. H9A 1V5

It is with thankfulness to the Lord, that we announce the 25th wedding anniversary of our parents and grandparents,

SID and ROELY VANDERMEULEN
(nee Tabak)

It is our prayer that the Lord will continue to bless and keep them in the years to come.
With love, the children and grandchildren:
John, Elaine and Peter — Edmonton
Marlene & Mark — Edmonton
Annette — Dordt College
Rosanne — Edmonton
Reception to be held Friday, January 10, 1986, at the East Edmonton Christian School.
Home address: 3412-102 Ave., Edmonton, AB T5W 0A3

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Rotterdam Bath, Ont.
1936 1986

On January 8, 1986, our cherished parents and grandparents,

PIETER and PIETERNELLA DE JAGER
(nee Belder)

will celebrate their Golden wedding anniversary, the Lord willing. It is our heartfelt prayer that God will continue to bless them abundantly, as He has in the past, and keep them in His care, as they surround us with their love.
"Then they willingly received Him into the ship." (John 6:21)
Congratulations Mom and Dad, Grandmother and Grandfather. It is our prayer that the words of John 6:21 may continue to guide your lives together as they have directed the past 50 years of your marriage and the nurturing of your children.
With love from us all:
Harry & Jannie Boers; Helen, Jennifer — Etobicoke, Ont.
Anita & Ralph de Jong — Sarnia, Ont.
Ted & Monica de Jager; Peter, Kathy, Theo, Femma — Kingston, Ont.
Open house at home on January 8, 1986, at R.R.#3, Bath (Millhaven) Ontario.

Obituaries

"Be still and know that I am the Lord."
In his infinite wisdom, through a tragic accident, on Friday, December 6, 1985, the Lord called home His child, our beloved son, brother, brother-in-law and uncle,

HENRY VANDERWAL

at the age of 43 years.
Predeceased by an infant brother.
Son of Mr. and Mrs. G. VanderWal, Niagara Falls. Husband of Ada VanderWal (nee VanderSluis).
Father of Lisa, Richard, David, Carol and Sara, Niagara Falls.
Brother and brother-in-law of:
Minnie & Jack Buitenwerf — Cranfield, Ont.
Bert & Akky VanderWal — Coaldale, Alta.
Elly & Peter Brandsma — Lethbridge, Alta.
John & Ann VanderWal — Crapaud, P.E.I.
Lena & Warner Koiter — Niagara Falls, Ont.
Chris & Bess VanderWal — Taber, Alta.
nieces and nephews.
Address: G. VanderWal, 4197 Kalar Rd., Niagara Falls, ON L2H 1S7

More classifieds next page.

Obituaries

After seven precious weeks, our son and grandson,

CORNELIS MARK GEHRELS

is now safe in the arms of Jesus.
Oct. 13, 1985 Dec. 5, 1985

Psalm 138:8

Ken & Sharon Gehrels and brother Jason.
Grandparents, great-grandparents and family:
Willowdale — Jack & Lenie Gehrels
Brampton — Reinder & Nellie de Vries
1910 Cornelius S.E., Grand Rapids, MI 49507

On December 5, 1985, after a long but patiently endured illness, the Lord took to be with Himself our dear husband, father, grandfather, and great-grandfather in his 73rd year. Knowing he went to be with the Lord is our comfort and strength.
Psalm 91:14, 15, 16.

JOHANNES MARINUS KLEINGELD

Beloved husband of Jane Kleingeld.
Dear father to:
Agnes & Harry Van Dam — Peterborough, Ont.
Audrey & Lody Schreuders — Bolton, Ont.
Joanne & Jan Versteeg — St. Thomas, Ont.
Ellen Versteeg — Trail, B.C.
Grandfather of 15 grandchildren; great-grandfather of three great-grandchildren.
Address: 395 Martha St., Apt. 601, Burlington, ON L7R 4A9

On December 5, 1985, the Lord took to Himself our dearly beloved wife and mother,

ALICE VANNAMEN
(nee Masselink)

We sorrow but not like the ones who have no hope.

Anthon

Connie & Charlie
Tony & Jake
Mieke
Corrie & Fred
Elsie & Cor
Pete & Shirley
Joyce & Gerard
and 22 grandchildren.
Address: 29 Tamora Ct., Agincourt, ON M1S 1H5

The Spirit and the bride say, "Come!" (Rev. 22:17)
At His appointed time, but for us too suddenly, the Lord took home,

ALICE VANNAMEN
(nee Masselink)

Dearly beloved wife of Anthony VanNamen.
Beloved daughter of: John and Alice Masselink, 1 Dobbin Rd., Agincourt, Ont.
Dear sister of:
Aukje Masselink — Agincourt, Ont.
Jenny & Murrey Visser — Agincourt, Ont.
Bill & Marilyn Masselink — Grand Haven, Mi
Dear aunt of:
Jessica, John, Alicia & Mike, Jolanda, Bill, Paul.
Scarborough, Ont.
December 5, 1985.

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Classifieds

Teachers

BROCKVILLE: John Knox Christian School invites applications for a possible full-time teacher for its grades **1-2-3 class,** effective January 6, 1986. Preference will be given to those who have their O.T.C. Special ed. and French an asset. Please send letters of application to Mr. Harold Somers, Principal, at 137 Pearl St., E., Brockville, ON K6V 1R2 or phone at (613) 345-1101 or 342-1474.

Teachers

CLINTON: The Clinton and District Christian School is in need of a teacher for **grade 2** for the period of April 1, 1986, to June 30, 1986. We also have an opening in the primary department for the next school year. Please send application with resume to the principal: Mr. R. Schuurman, c/o Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0; Tel: (519) 482-7851.

Edmonton Christian Schools

Our four schools (K-12) with an enrolment of approximately 1,000 students, are considering the addition of a **half-time**

Promotions Position

Our goal is to generate greater awareness of and interest in our schools within a larger Christian community. Employment to commence in early 1986.

Send resumes and requests for further information to:

Public Relations Committee
Edmonton Society for Christian Education
13470 Fort Road
Edmonton, Alberta T5A 1C5

Langley Christian School

Langley, BC (K-7, 215 students)
is inviting applications for the position of

PRINCIPAL

with Christian commitment and direction. Experience in Christian education, master teacher qualities, and leadership ability in the areas of curriculum, teacher supervision and administration. Duties to begin Aug. 1, 1986.

Send resume and inquiries to:

Grace Muller, Education Committee Chairperson
c/o Langley Christian School
21789 - 50 Ave., Langley, B.C. V3A 3T2
Tel: (604) 533-2222

Trinity Christian College

Palos Heights, Illinois

Subject to funding approval, Trinity Christian College invites applications for the following faculty positions, beginning Fall, 1986:

Computer Science
Sociology
English

For specific descriptions, write or phone:

Dr. Burton J. Rozema
Dean of the Faculty
Trinity Christian College
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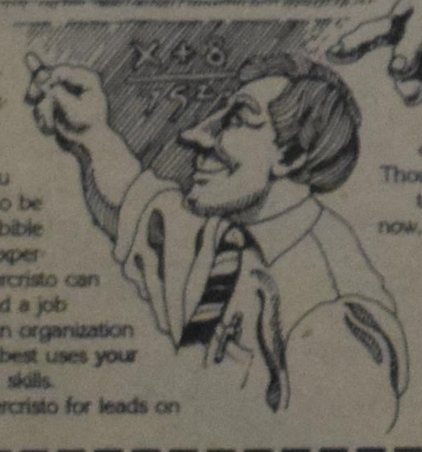

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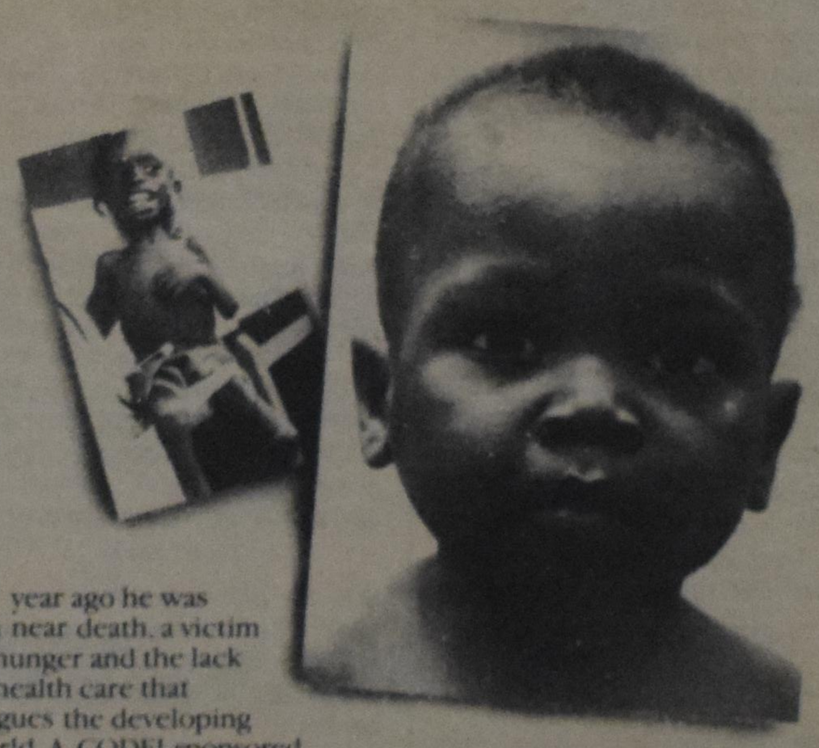

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Please keep in mind that *Calvinist Contact* will **not** have a December 27 issue.

Deadline for the January 3, 1986, issue is

Thurs., Dec. 19, 1985

Your cooperation is, as always, much appreciated!

Stan De Jong, Manager

Check our calendar for events in your area.

Events

CALENDAR of events

Dec. 20	Christmas Candlelight Service with the Adoramus Maranatha Choir at 8 p.m., Mount Hamilton CRC, **Hamilton,** Ont.
Dec. 20 & 21	"Joy to the World," an inspirational concert at 8:00 p.m. in Faith CRC, 2265 Mountainside Dr., **Burlington.** Featuring Marita Blaak soloist, Cora Kuyvenhoven cellist, Elizabeth Watts pianist, Scott Lammers saxaphone, Carolyn Mostert organist, Carolyn Stronks flutist, David Schneider trumpet. Admission $5.00.
Dec. 21	Christmas Candlelight service with "The Ambassadors" in First CRC, **Hamilton,** Ont. at 8 p.m.
Dec. 21	Christmas Concert at 8:00 p.m. in Willowdale United Church, Kenneth Ave. (behind the Northtown plaza) **Willowdale,** Ont., by the choirs and orchestra of the Ontario Christian Music Assembly, under the direction of Leendert Kooij, with Andre Knevel at the organ. Admission $4.00 for adults, and $2.00 for students.
Dec. 22	Christmas Candlelight Service with the Adoramus Maranatha Choir at 7:30 p.m., Maranatha CRC, **York,** Ont.
Dec. 22	Christmas Concert by Brampton Christian Choral Society; Director W. Hoekstra; 8 p.m., Second CRC, **Brampton,** Ont.
Dec. 22	Christmas Concert by St. Thomas District Male Choir "Crescendo," St. Thomas Ladies' Choir "Gloria in Excelsis" and the London Bel Canto Choir in the First United Church, St. George St., **St. Thomas,** Ont., at 8:00 p.m.
Dec. 23	Christmas Organ and Choir Concert with Belcanto Choir and Andre Knevel at the organ; starts 7:30 p.m. at Immanuel Ref. Church, 266 High St., **London,** Ont.
Dec. 24	Annual Christmas Eve concert by "New Life" Choir at 7:30 p.m. in Maranatha CRC, **St. Catharines,** Ont.
Dec. 26	Boxing Day Annual Hockey Tournament; eight teams participating. Starts 7 a.m. in Perry Street arena, **Woodstock,** Ont.
Dec. 29	"Frysk Krystfeest" Lieten, ynstrumintaele en vocale numers. Skriftlezing en mienskiplik sjongen yn de Fryske Tael. Troch de Hoekstra Family Consort at 8:15 p.m., Trinity CRC, 99 Scott St., **St. Catharines,** Ont.
Dec. 29	"Let Us Now Rejoice," Christiaan Teeuwsen in concert with "The Ambassadors" at St. Thomas Anglican Church, 99 Ontario St., **St. Catharines,** Ont. at 8 p.m.
Dec. 31	Organ Concert and Hymn Sing with Andre Knevel at the organ; at 7:30 p.m., Guelph Reformed Church, 79 Speedvale, **Guelph,** Ont.
Jan. 11	Organ Concert by Andre Knevel, 8 p.m., at Christ Church Cathedral, James St., **Hamilton,** Ont.
Jan. 28	Registration and first presentation on "Christianity and Politics" — a 13-week, Tuesday evening course coordinated by Gerald Vandezande of Citizens for Public Justice. For more information, please contact: The Registrar, Ontario Theological Seminary in Toronto (226-6380) or CPJ (979-2443).
May 16-19	Twelfth All-Ontario Y.C. Convention. Theme: "Trust and be Free." At Queen's University, **Kingston,** Ont. For registration contact your league secretary.

Advertising Deadlines

Dated	Mailed	Display	Classifieds
ATTENTION: No issue on December 27, 1985. Make note of advertising deadline changes for January.			
Fri.Jan.3	Tues.Dec.31	Thurs.Dec.19-8:30a.m.	Wed.Dec.18-8:30a.m.
Fri.Jan.10	Tues.Jan.7	Thurs.Jan.2-8:30a.m.	Thurs.Jan.2-8:30a.m.
Fri.Jan.17	Tues.Jan14	Thurs.Jan.9-8:30a.m.	Wed.Jan.8-8:30a.m.

To all our readers:

We wish you a Joy-filled Christmas and a Trust-filled New Year.

Front (l. to r.): Shirley Mulder (Advertising), Marian Van Til (Editorial Assistant), Willy Suk-Kleer (Accounting). 2nd row (l. to r.): Stan De Jong (Publisher), Grace Bouwman (Circulation), Margaret Griffioen (Layout/Design), Kim Yungblut (Typesetting). Back row (l. to r.): Henry de Jong (Editorial Assistant), Bert Witvoet (Editor).

Let's Play Chess

P. Layer

BY CORRESPONDENCE

1985 Results

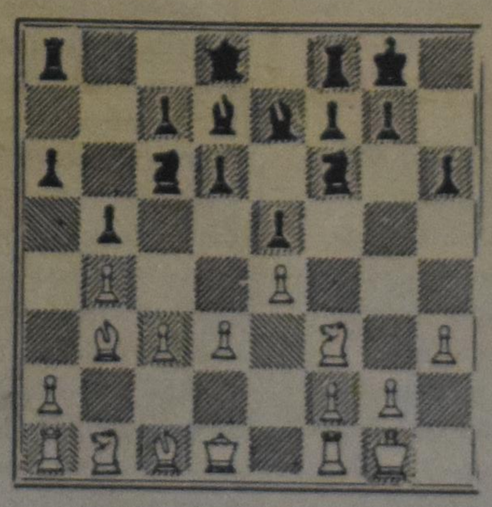
Mr. Eisen 0 Mr. Lamain 1

The three remaining games will decide who the 1985 Finalists are going to be. Four out of the five contestants still have a chance if they win their remaining games. That is a rather difficult task as the following game shows.

Targets

The following position was reached after Black's 10th move.

Black: Mr. Lamain



White: Mr. Eisen

Both players have developed well. What should be done now?

11. B-N2,	Q-B1;
12. K-R2	KN-R2;
13. B-B1,	Q-Q1;
14. B-K3,	B-K3; White turns a "bad" Bishop into a "good" Bishop.
15. Q-Q2,	N-N4;
16. NxN,	PxN; An open Rook file for a doubled pawn.
17. P-B3,	P-B3; Black's Bishop is "bad."
18. Q-Q1,	P-N3;
19. B-N3,	BxB;
20. QxB ch.,	K-N2; White has traded his "bad" Bishop for Black's "good" Bishop.

21. P-N4, This move stops Black from breaking up White's King position by advancing Pawns. However, it allows Black some targets while White gets none.

21. ...,	Q-Q2;
22. R-N1,	N-Q1;
23. N-Q2,	N-K3;
24. R-N3,	KR-R1;
25. R-KR1,	R-KR2;
26. K-N1,	QR-KR1;
27. Q-Q1,	N-B5;

28. Q-KB1, This last series of moves have changed the game completely. White successfully protected his Rook Pawn. However, his pieces are now bottled up, enabling Black to penetrate.

28. ...,	P-QB4;
29. P-R3,	BP-NP;
30. BPxP,	Q-B3;
31. N-N1,	B-Q1;
32. R-R2,	B-N3;
33. BxB,	QxB ch.

Black trades his "bad" Bishop for Whites "good" Bishop.

34. K-R1,	Q-K6;

White's "free" piece (the Knight not defending the Rook Pawn) is no match for Black's "free" piece (the Queen, not attacking the Rook Pawn). White soon lost material and the game. (0-1).

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Dutch

Als je 't mij vraagt ...

Syrt Wolters

Practische wenken voor een Christelijk getuigenis in politiek

Kunt u zich nog herinneren dat ik in mijn laatste artikel schreef, dat de Christelijke gemeenschap de enorme kracht van de Heilige Geest tot haar beschikking heeft? Inplaats van ons in de luren te laten leggen door het humanistisch secularisme moeten we ons bekeren en van die beschikbare kracht van God's Geest gebruik maken. Laten we die kracht ongebruikt aan ons voorbij gaan, dan kon wel eens blijken, dat de kraan die die kracht aan ons toevoert, vast gaat roesten. De Heilige Geest heeft geen eindeloos geduld. Als we ons niet laten "vullen" met die Geest, dan verliezen we die kracht. In het geloof dat, in de weg van gehoorzaamheid, die Geest ons wil leiden als we gehoorzaam zijn ook in de politiek, gaan we na wat we al zo kunnen doen in de concrete situatie van vandaag. M'n opdracht was om 'practische wenken' te geven voor een Christelijk getuigenis in politiek. De eerste practische 'wenk' is theoretisch. In de politiek moeten we hetzelfde gaan doen wat we deden voor onze Christelijke scholen: Formuleer een "Creed." Voor Christelijk onderwijs hebben we publiek op schrift gesteld, wat de konsekwenties van ons geloof zijn voor onderwijs. In de politiek moeten we hetzelfde gaan doen. Wat we belijden met de kerken van de Reformatie heeft konsekwenties voor ons politiek denken. Als we, op grond van de Schrift (Romeinen 13) geloven dat de overheid een dienaresse Gods is, dan zullen we moeite hebben met het principe van onze politieke partijen, die beweren dat de overheid (regering) haar authoriteit ontleent aan het volk. Dat is dan de pluraliteit van de kiezers. Of leggen we onze belijdenis maar aan de kant als een onbruikbaar ding in onze moderne samenleving?

DAAR moeten we ons van bekeren! We moeten een "Politiek Belijdenis Geschrift" opstellen, waarin we uitdrukking geven aan wat de konsekwenties van ons geloof zijn voor politieke begrippen. Wat we geloven omtrent Schepping-Zondeval-Verlossing-De Bijbel-Cultuur Opdracht-Het Koninkrijk Gods, bepaalt ons denken omtrent Overheid-Gezag-Recht-Vrijheid-De Maatschappij-Cultuur. Onze eerste 'practische wenk' daarom is: Bezint u eerst op deze dingen, d.w.z. bestudeer de Bijbel met behulp van wat Christelijke rechtsgeleerden in Gods Woord ontdekt hebben in deze zaken.

De tweede 'practisch-theoretische' wenk is: Onderzoek wat de konsekwenties van ons geloof zijn, niet enkel voor abstracte begrippen zoals bovengenoemd, maar ook hoe die konsekwenties tot uitdrukking komen in hedendaagse begrippen zoals Democratie-Pluralistische Maatschappij-Ekologie-Onderwijs-Landsverdediging-Internationale Verhoudingen-Sociale Verhoudingen (Vakbonden en zo), enz, enz. Er is ontzaglijk veel te doen op dit gebied, en als we er ons zelf niet steeds weer aan herinneren, dat Jezus Christus ons geboden heeft om Zijn Koninkrijk en Zijn gerechtigheid te zoeken met de belofte dat we ongelimiteerd toegang hebben tot de kracht van God's Geest, zouden we al opgeven voor we beginnen. Ik denk zo, dat de discipelen die de opdracht kregen om de hele wereld het evangelie te brengen in een soortgelijke situatie verkeerden. Gaven zij het op? We krijgen nergens in de Bijbel de indruk dat ze geaarzeld hebben. Ze deden gewoon wat hun gezegd werd — blind voor de toekomst.

Een klip waarvoor we moeten oppassen

Het is zo verleidelijk om *te* practisch te zijn en ons doen te laten beheersen door "wat bereikbaar" is. Eén ding moeten we ons goed voor ogen houden: We moeten de verbetering van het maatschappelijk leven of de economie niet als ons hoofddoel maken. Dat is het paard achter de wagen spannen. Ook in de politiek moeten we ons voornamelijk bezig houden met de vraag: In hoeverre wordt Koning Jezus erkend als de hoogste authoriteit in de politiek? Dat moet het eerste en het voornaamste zijn. Dat houdt in de eerste tafel der Wet: Heb God lief boven alles, en dan, als tweede tafel: Heb uw naaste lief als u zelf. Deze twee hangen onlosmakelijk aan elkaar. De belofte, die Jezus gaf, was: Als ge dat doet: (God liefhebben boven alles) dan dat andere (liefde tot de naaste en uzelf) wordt u toegeworpen. We hoeven daar niet eens voor te werken of te streven. Daarom heb ik ernstige moeite met de richting die CPJ ingeslagen is. Dit komt goed uit in CPJ's "Richtlijnen." In het kort komt het hierop neer: God heeft de wereld goed geschapen. Alle dingen zijn geschapen om iedereen van een goed en vredig leven te voorzien. Maar de zonde bedierf dit alles. De mensheid werd corrupter, daardoor worden de armen en de zwakken verdrukt. We worden gedreven door zelfzucht en de schatten der aarde worden misbruikt.

Zover de korte aanhaling van CPJ's verklaring. Nergens in dit stuk wordt God's Koninkrijk en Zijn gerechtigheid op de voorgrond geplaatst. De verklaring is heel sterk geconcentreerd op de mens! Daar heb ik ernstige moeite mee. Het verbaast me daarom ook niet dat CPJ zo gemakkelijk met andere groepen zoals Project North en Ploughshare meegaat. Beide groepen zijn sterk 'mens georiënteerd.' In beide groepen is het humanisme sterk vertegenwoordigd. En dat is precies wat we moeten vermijden. De enige manier om dat te vermijden is dat we ons, als Christelijke gemeenschap, weer bewust worden van onze taak: Zoek EERST het Koninkrijk Gods en Zijn gerechtigheid. En doe de goede werken, voor de armen en zwakken en zo, als een resultaat van onze liefde tot God. De Heidelberger drukt het zo prachtig uit, wanneer het vraagt: Wat zijn goede werken? — "Alleen die uit waar geloof naar de wet Gods, alleen Hem ter ere geschieden, en niet die op ons goeddunken of op menselijke inzettingen gegrond zijn."

Nu zeg ik niet dat we CPJ in de steek moeten laten. We moeten al ons getuigen gebruiken om CPJ weer tot de Bijbelse orde te brengen. Dat alleen al is een erg practische 'wenk' voor elke lokale groep van Christenen die, in gehoorzaamheid, wat doen wil. Over de mogelijkheden voor een lokale groep om nuttig bezig te zijn in politiek, wil ik het nog wel wat uitvoeriger hebben, maar dat zal moeten wachten tot de volgende keer.

Voor de Friezen onder ons
FLEANE

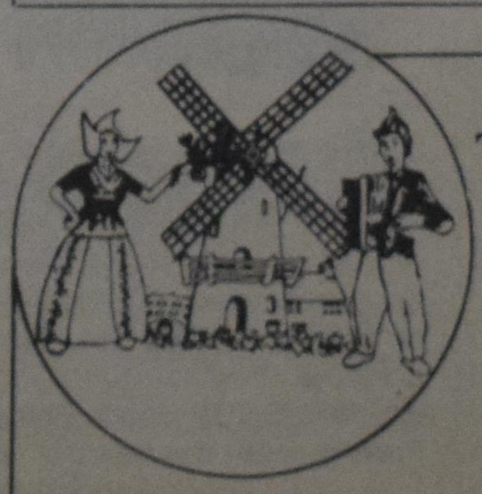
It moast no mar ris wêze.
De bern yn Kanada skreaunen moaie brieven
Allegearre jild en tabak soe men sizze,
altyd moai waar een gjin soargen.
Ja, ja, sei de heit, it papier is geduldich,
wat men dêr al net op skriuwe kin!
En 't seit neat werom,
't ropt noait: net wier.
De reiden koffer kaam fan 'e souder.
In pear boesgroentjes, sokken, bûsdoeken
en in sneinse pak.
It deize koe wol oan yn it fleantúch,
want dêr sit men fansels wat krap
en dat is begrutlik foar it bêste jaske
en de nije broek.
Dan noch wat.
Hokfoar waar hat men dêre?
't Liket gauris om te slaan en dêrom de oerjas mei,
te dik foar de koffer en dêrom mar oer de earm,
oan 'e hinger foar it knûkeljen.
Sa stiek er ôf.
De frou ek mei.
Koenen se in mûlfol Ingelsk?
Nee, mar hja wist der rie op.
Stadich en dúdlik prate,
dan ferstiet elkenien jin.

It wie in from man en hij rede-
nearre graach oer de ivige dingen
Nimmen naam him dat kwea-ôf, ek al prate hy der al ryklik
folle oer.
Want hy libbe der neffens.
It wie gijn ôfwaaid praat.
Hy seach yn alles de Skepper.

Der kaam in brief.
De reis hie in wûnder west.
De omkesizzer sei tsjin har ûndogense jonges:
"Nei iten lês ik jimme it brief fan omke Anne foar"
En dat die se.
De iene jonge hie de kop altyd fol gekheid.
Syn mem lies: "Het was een indrukwekkende belevenis in
het vliegtuig, zo hoog ...
zo dicht bij de Schepper in de Hemel langs te vliegen."
Doe moast se efkes sykhelje.
En dat benutte dy jonge.
Hy bearde oft hy it brief fierder foarlies en sei:
"Petrus stie krekt even foar 't rút syn pypke te smoken
en sei ynienen: "Hea, dêr fljucht Feenstra, wêr soe dy sa hurd
hinne strûze?"
Syn mem, it brief yn 'e hân, woe him fermoanje,
it leauwe fan har âlde omke ferdigenje,
sizze, in snotaap mocht net spotte mei persoanen út 'e bibel.
't Is der net fan kommen.

Overgenomen uit Friesch Dagblad.

"Een Nieuw Gezang"
luister naar
Radio 790 AM
CKMW
Every Sunday
8:30 a.m.



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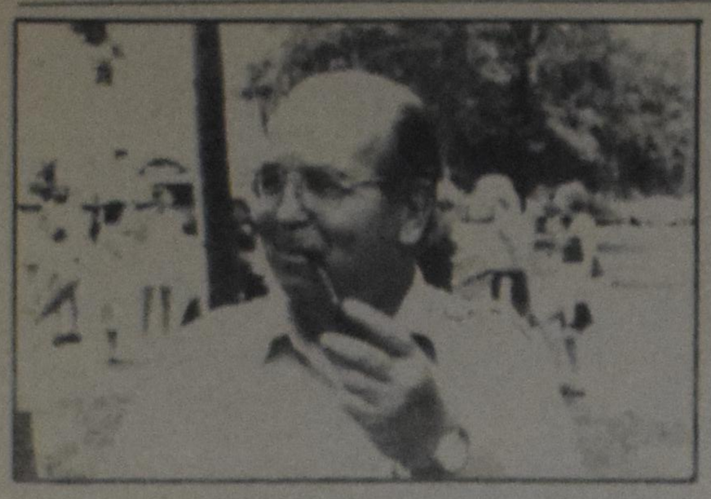

Van Halsema's Onthullingen

Bertus (3)

Herman de Jong

De vorige keer hebben we wat luchthartig over Bertus gesproken. Dat moet je haast wel, want het komt volkomen overeen met zijn aard. Ondanks zijn ettelijke werkveranderingen en de tussentijdse werkeloosheidsperioden, blijft Bertus vriendelijk, lief voor Aaf en kinderen, en wil hij alles wel voor een ander doen.

Je kunt een beroep op die jongen doen! Hij is diaken zonder daarvoor gekozen te zijn. Iedereen mag hem graag en als de kerk uitkomt is Bertus omringd door een stel teenagers, die, net als zijn vroegere vrienden, in hem een leider gevonden hebben. Dat is nu! Maar tien jaar geleden was de situatie wel even anders!

******

Het huis van Bertus en Aaf staat open voor hun vrienden. De gezellige avondjes zijn niet van de lucht. Eerst koffie, dan de gebruikelijke sterkere dranken. Bertus zorgt daarvoor. Als een geroutineerde kelner weet hij precies wat zijn gasten verlangen en hij verdwijnt dan naar de keuken om het spul in te schenken.

Ik ben tot de ontdekking gekomen dat Bertus, die anders toch niet zo 'helperig' is, deze tocht naar de keuken voor zichzelf erg belangrijk vind. Voordat hij in de kamer terugkomt met zijn dienblad, heeft hij al twee klare jenevertjes naar binnen geklokt. Zodoende kan hij, in de nabijheid van zijn gasten en zijn vrouw, ingetogen en bedaard aan zijn glaasje nippen. Ondertussen is hij wel een ietsje vrolijker dan de anderen. Maar dat merkt niemand op: Bertus is nu eenmaal een grapjas.

Margriet en ik waren in 1975 weer eens bij dat drukke gezin op visite. "Mag ik een pepermunt van U, Dad?" vraagt de 13 jarige Jane. Waarom kauwt Bertus 's middags pepermunten? Ze vliegen door zijn keelgat. Ik krijg het idee dat, voordat de pepermunten door zijn keelgat gevlogen zijn, er al iets anders door zijn keelgat verdween. Bewijs daarvoor heb ik niet, maar ik vind het wel uit.

Het is merkwaardig, dat Bertus elk kwartier naar de basement verdwijnt. Zogenaamd om te zien of de lijm van het werkstuk dat hij onderhanden heeft, al droogt. Ik ga hem een paar keer achterna. Quasi-belangstellend onderzoekt Bertus zijn timmerwerk. Het is een prachtig kastje voor Aaf. Om aan de muur te hangen voor kleine niknakjes. Ik prijs Bertus. Ik krijg het gevoel dat hij denkt: waarom ga je nu niet naar boven ouwetje ...

De volgende morgen ga ik op onderzoek uit. Ik kijk in alle hoekjes, gaatjes en kastjes. Vind niets. Ga weer naar boven. "Wat loop je toch zenuwachtig rond te dazen," zegt Margriet. We zijn alleen thuis. Aaf werkt weer in een bejaardentehuis als R.N.A., nu Bertus zonder werk zit. Bertus is naar het kantoor der werkeloosheid, en de kinderen zijn luidruchtig vertrokken naar hun respectievelijke scholen.

Ik peins me suf. Het moet er wezen ... nog maar weer eens rondloeren. Achter het fornuis is de klep van de schoorsteen. Voorzichtig verwijder ik het gietijzeren plaatje. Je kunt nooit weten wat voor vuiligheid er achter zit. Er zit inderdaad vuiligheid achter: twee whiskeyflessen passen precies in de opening. De bergruimte is keurig schoongemaakt: er is geen roet te bekennen.

Bertus komt om elf uur thuis. Lekker koffie drinken met de ouwetjes uit Holland. Ach, het is zo'n lieve jongen. Margriet staat op om de koffie te maken, maar Bertus drukt haar terug in de stoel. "Nee, hoor, jullie zijn bij mij op visite." Even later: "Wat ben je stil vader, heb je niet goed geslapen?" Ik wil lachen, maar voel de tranen achter mijn ogen branden.

Hoe moet ik hier mee aan? Dan neem ik een besluit. Ik ga hem meteen confronteren met de whiskeyflessen. "Kom eens mee naar de basement, Bertus ... je zultwel een paar schroefjes moeten gebruiken, want op een paar plaatsen zitten de plankjes van dat mooie kastje niet tegen elkaar geperst." Margriet merkt niets. Bertus is verrukt. Vader toont belangstelling in zijn werk.

"Oh, die flessen," zegt Bertus, als we naast het fornuis staan, "die flessen ... die heb ik zo'n drie jaar terug daar in geduwd om ze voor de kinderen te verbergen." Ik strijk met m'n vinger over het brandschone glas. Bertus wil al weglopen. Ik versper hem de weg. Nog eens strijk ik met mijn vinger over het glas. Er is geen spoortje roet te bekennen. Dan kijkt Bertus overal, maar niet naar mij! Dan fluistert hij, "Ik kan er niet meer afblijven, vader .... het heeft me heiemaal te pakken."

Even later zitten we op de oude keukenstoelen zonder leuningen die Bertus gebruikt om er planken op te zagen. Bertus heeft de whiskey klokkend door de afvoerbuis van de wasbakken laten lopen. Hij kijkt niet spijtig ... eerder radeloos. Als oud-politieman herken je een dronkaard aan z'n gezicht. Is het ouderliefde dat ik Bertus' opgeblazen gezicht, de blauwe adertjes ... de dikke bierbuik, niet heb willen opmerken?

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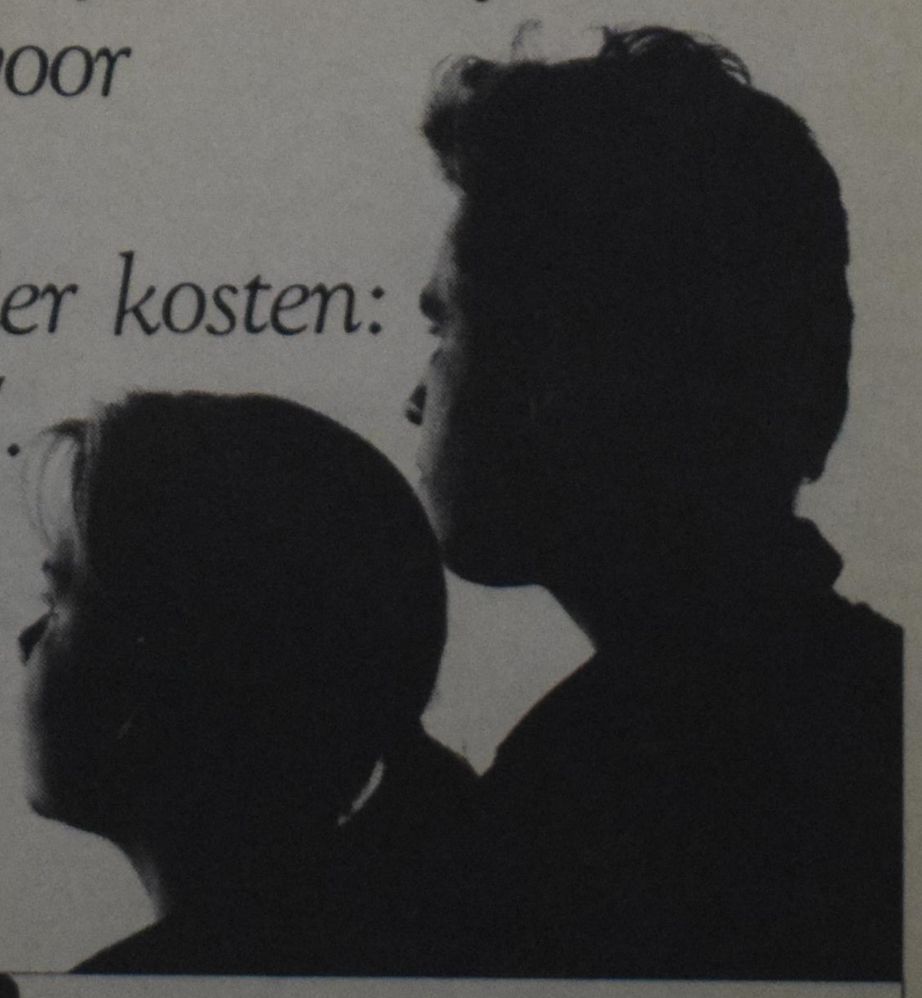


FUTURES

Training Ontario's youth for work

Ministry of Skills Development
Ontario
Minister: Hon. Gregory Sorbara
Premier: Hon. David Peterson

Books

Inspiration

Biography not inspiring

Everything is Just Great, by Robert B. Pamplin, Jr. Portland, Oregon: Multnomah Press, 1985. 123 pp., hardcover. Reviewed by Berta Hosmar, Whitby, Ont.

After having read this biography, I had mixed feelings. The author calls his book a story of faith, adventure and success, and in his introduction he admits frankly that he has been accused of playing the "glad game," like Pollyanna in the movie.

Mr. Pamplin feels that he is not guilty of this; he tells us that his emotions are based on reality, and on the belief that the drama of pain and suffering, the anxiety of death, and the excitement of success have been laid out in a grand design, a masterplan that is in God's hands.

As Christians, we can all agree with that. But yet I was disappointed.

Pamplin tells of his growing up in the state of Georgia, his hunting and boyhood adventures. I became bored. Those events would certainly be interesting to the author's family and relatives, but other readers will soon wonder when the author is going to get to the point.

He also tells about his bout with skin cancer and how God helped him through. In my opinion, this is the best chapter of the book. Pamplin informs readers that he started breeding horses, and of his financial successes. Although he praises God for his good fortune, and lets us know that he has always been fair and honest with everybody, I could not help but feel he was being smug.

There is sometimes an attitude among Christians which promotes the thought, "If you're an 'obedient' Christian, God will give you all the good things you want; He wants you to be wealthy, etc."

We often hear this kind of preaching on the radio or on television. The author has fallen into this trap. It's wonderful when God showers His blessings on His children; to Him be praise. But I also hear the cry of God's children in the book of Psalms — the wrestling of the soul to come to grips with the seeming unfairness of human suffering. Haven't we all met a few saints here on earth who have to go through countless trials, yet put God first in their lives?

I do not doubt for a moment that the author is truly thankful for his blessings, and he repeatedly points out that he has faith. But I was waiting to hear what he is *doing* with those blessings, and if he is using them to further the cause of God's Kingdom.

In that case, he will truly have a story to tell.

Bible study guides

Weak arguments, flawed conclusions

The Birth of the Bible: A Study Guide on How Our Bible Came to Us by William J. McRae. Scarborough, Ont. Everyday Publications, 1984. Paperback, 192 pp. Reviewed by John Valk, Toronto, Ont.

The subtitle depicts more accurately than the title what this book represents. The volume is divided into seven sections: Revelation; Inspiration; Inerrancy; Authority; Canonization; Textual Criticism; and Translation. Each section is introduced with a problem situation, usually a confrontation of an individual or group of individuals with the author regarding the subject matter of the chapter. Frequently he mentions the Bible study he held with a number of the players of the Dallas Cowboys football team.

McRae comes down on the side of divine revelation, verbal inspiration, strict inerrancy, *sola scriptura*, and the Protestant canon. The subject matter and format of each chapter and section consist of argumentation (often weak) against various views, interpretations or approaches to the Bible. He considers textual criticism a friend, but higher criticism the enemy. Bible translations by "conservative and evangelical scholars" (p. 157) he recommends.

A number of McRae's points are puzzling. For example: He argues for strict inerrancy, but then introduces the escape clause "without error in the original" (p. 23 passim). Since we no longer possess the original manuscripts, his case for strict inerrancy is weakened and somewhat confusing. He wishes to assert that the Bible is historically and scientifically accurate (pp. 34-35). Yet, in trying to explain "apparent" contradictions in Scriptures, he admits that the biblical record is incomplete. To combat the evolutionists, he argues that "Neanderthal Men" were humans who suffered vitamin deficiencies (p. 167).

This book is intended for Bible studies. It is useful as a basic introduction only insofar as it draws attention to areas important in the study of how the Scriptures came to us. Certain of its arguments and conclusions leave a lot to be desired.

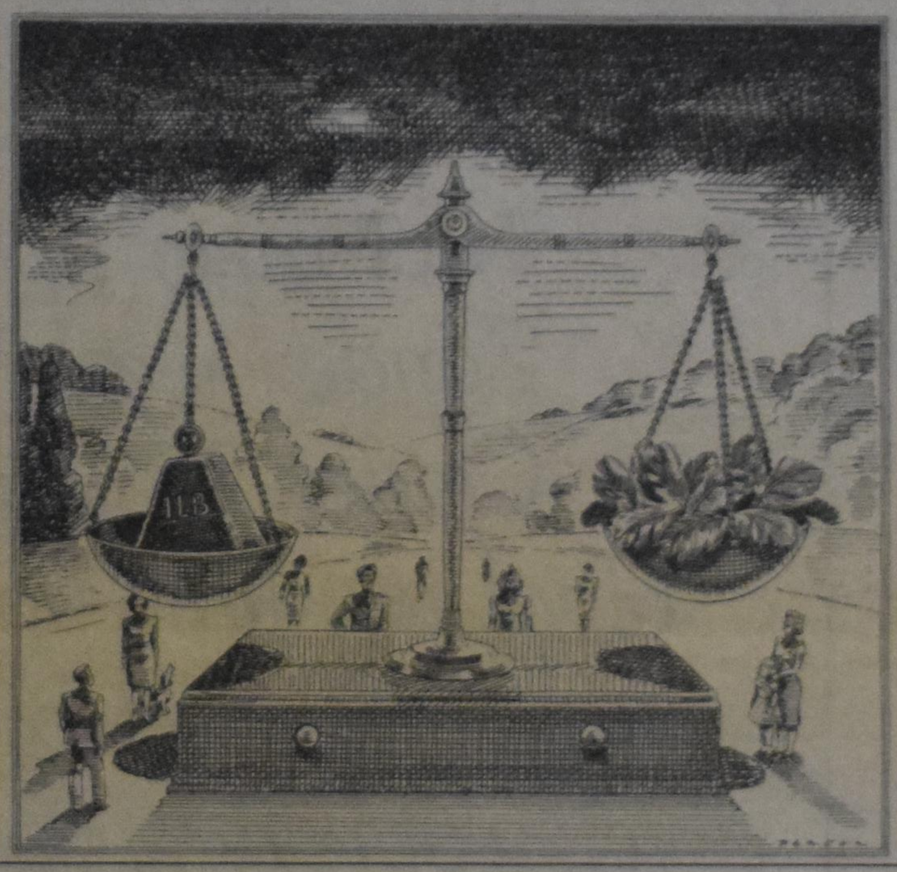
Visit your local bookstore. You'll finds lots of treasures!

Het begrip dat "ongelijke" dingen elkaar evenaren is niet nieuw. Zoals in de illustratie van het lood en de veren, twee ongelijke dingen kunnen gelijkwaardig worden door een algemene omstandigheid, zoals hun gewicht.

Het Gouvernement van Ontario beweert dat er in de werkgemeenschap vele ongelijke banen gelijk zijn in waarde en ondersteunt daarom het idee van gelijke beloning.

UITLEGGING VAN GELIJKWAARDIGE BELONING.

Gelijkwaardige beloning houdt in dat "uitgezonderd de gevallen waar verschil in de sekses niet van toepassing is,



volkstelling is gebleken, dat er in 20 van de 500 categorieën vrouwen werkzaam zijn. Deze 20 vallen onder de meest onderbetaalde banen in onze economie. Gelijkwaardige beloning is ontworpen om de waarde van deze banen vast te stellen en vrouwen redelijk te betalen voor deze waarde.

WAT WORDT ER GEDAAN?

De regering, deelnemende aan haar verplichting gelijkwaardige lonen in te stellen, en om de gelijke rechten van werkende vrouwen te bevorderen, heeft een "Green Paper" opgesteld om grotere publieke kennis hieraan te geven en eventuele pogingen tot verbetering voor te stellen. Het doel hiervan is het corrigeren

Wat Weegt Zwaarder, Een Pond Lood Of Een Pond Veren?

werk van gelijke waarde in dezelfde organisaties gelijkwaardig beloond zou moeten worden, ongeacht het geslacht van de werker". "Seniority" is een voorbeeld daarvan.

Duizenden vrouwen in Canada hebben banen, die onderbetaald worden, zodat ze daardoor de dupe zijn van een soort sekse discriminatie in hun beloning. Hun werk kan van dezelfde waarde zijn voor hun werkgevers als dat van mannelijke werkers in verschillende banen, maar de kloof bestaat voorzover het de lonen betreft. Deze onevenwichtigheid wordt veroorzaakt door allerlei omstandigheden. "Gelijkwaardige beloning" behandelt twee van de meest belangrijke.

ONGELIJKE LONEN.

Er zijn meer dan 2.000.000 vrouwen in Ontario's werkgelegenheden. Hun gemiddelde loon is ongeveer $16.000,00, vergeleken bij $25.000,00 voor mannen. Er is dus een loonsverschil van 38%. Dit hiaat is pijnlijk, omdat vrouwen voor dezelfde reden werken als mannen. Ze hebben het geld nodig. De tewerkstelling van vrouwen is niet van tijdelijke duur. Ze zijn belangrijke werkers. Bijna 40% van de alleenstaande vrouwen in Ontario, ongehuwden, weduwen of gescheiden, zijn de broodwinners voor zichzelf en hen die afhankelijk van hen zijn.

GEEN VAN BEIDEN.
BEIDEN WEGEN HETZELFDE.
ZE ZIIN GELIIKWAARDIG.

BEROEPSONDERSCHEID.

We hebben het honderd keer gehoord: banen die onderscheiden worden als "mannenwerk" en "vrouwenwerk". Door de geschiedenis heen hebben mannen en vrouwen verschillend werk gedaan. Volgens deze traditie zijn vrouwen onderbetaald. Uit het resultaat van de meest recente

van loon discriminatie gebaseerd op de sekse van de werker, niet in andere gevallen van lage lonen. De lonen van mannelijke werkkrachten zullen niet worden verlaagd om gelijkwaardige lonen te verkrijgen. Eventuele wetgeving zal niet van terugwerkende kracht zijn.

De regering is er van overtuigd dat de uitvoering van gelijkwaardige beloning de medewerking zal vereisen van werkgevers, vakbonden en alle andere hierbij betrokken personen.

Daarom vraagt het voorstellen van diegenen, die bij deze gelijkwaardige beloning betrokken zullen zijn, om het van voorlichting en leiding te voorzien, om tot een doelmatig wetsvoorstel voor gelijkwaardige beloning te komen. Een serie van openbare vergaderingen zullen worden gehouden om deze verschillende onderwerpen te bespreken.

Als u een afschrift van dit "Green Paper" zou willen ontvangen of als u meer inlichtingen wilt over "Pay Equity," schrijf dan naar:

Pay Equity, Queen's Park, Toronto, Ontario M7A 1C2.

Honourable Ian Scott, Q.C. Attorney General and Minister Responsible for Women's Issues.